

SERMON OF THE MONTH

The Saints' Comfort And Sinners' Hope

Editor's Note: During 1961 we plan to publish a sermon a month as a special feature. These will include new messages especially prepared for this feature, and previously published messages which we feel are worthy of republication. This sermon is the first of this series. This sermon was first preached in April, 1911 at Laurel Street Church, Amite, La. (Published by William Fleming.)

By Rev. J. B. Polk

Text. "For ye are not under the law but under grace," Rom. 6:14.
"But sin is not imputed when there is no law," Rom. 5:13.
"For Christ is the end of the law for righteousness to everyone that believeth," Rom. 10:4.

Two Forms of Government

The human race may be divided into two classes; unbelievers, and believers. In dealing with these two classes, God uses two separate and distinct forms of government. In our first text, these two forms of government are called "law," and "grace." God is speaking to believers when he says, "Ye are not under the law, but under grace." So we know that "believers" are under grace, and that God deals with them by the laws of grace. Then our third text says, "Christ is the end of the law," only, "to every one that believeth." By this we know that "unbelievers" are not under grace, but under the law, and that God deals with them by the law.

Law

In these texts the word "law" means the Mosaic law; for the law was given by Moses, Jno. 1:17. This law is sometimes called "the law of sin and death," Rom. 8:2. This is because that under the law, the penalty of sin is death, or hell. "The soul that sinneth, it shall die," Ezk. 18:4. Note: The law does not say that the soul that commits many sins; or, great sins; or, gross sins, shall die; but "the soul that sinneth." If there should be only one sin from the cradle to the grave, and if that should be the smallest of all sins, still the law makes no exception to that soul; it sternly says "the soul that sinneth, it shall die." Note again: "There is no man that sinneth not," 1 Kin. 8:46. Therefore, we know that under the law, there can be no salvation. "For by the works of the law, shall no flesh be justified—For if righteousness come by the law then Christ (Continued on Page 5)

STATE OBJECTIVE 100

4,000 New Missions, Churches Is '61 Goal

ATLANTA — (BP) — More than 4,000 new Southern Baptist missions and churches will be started during 1961, if goals set by state leaders of the 30,000 Movement are reached. The goal for Mississippi is 100. The year will witness new efforts with student groups, laymen giving vacations, new methods of financing, and special efforts in surveys and other methods to find and start missions. In the first six months of the year an attempt will be made to start a thousand Home Fellowship groups and 1,500 new Sunday Schools. These plans and goals were announced in Atlanta during a meeting of state mission superintendents and state 30,000 chairmen representing 24 state conventions. Started in 1956, The 30,000 Movement, which was started in June of 1956, is an attempt to organize 20,000 missions and 10,000 new churches by 1964. By mid-year of 1960, 10,252 had been reported, an average of nearly 2,600 a year. A new report, expected to exceed 11,000 will be given in February. "We feel that the progress to this point is satisfactory for the early stages of the movement," said Dr. Arthur Rutledge of Atlanta, chairman of the promotion committee of the movement. "We are at a time, however, when our best efforts must be made to secure the co-operation of every association and church to assist in sponsoring (Continued on Page 2)

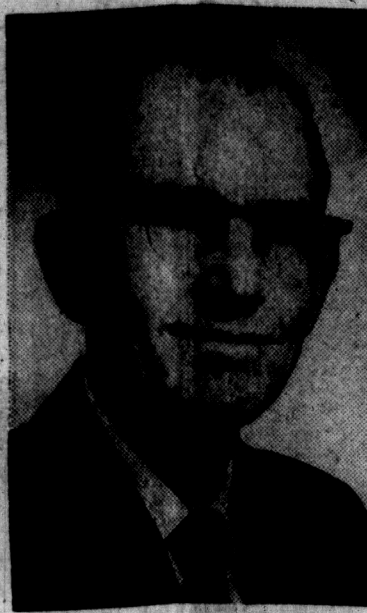
Autrey Discusses Race Issue

WASHINGTON — (BP) — A Southern Baptist evangelism leader said here that the denomination should not oppose integration but should let it take its due course. Dr. C. E. Autrey, Dallas, Tex., director of the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention, expressed his views on race integration before the Evangelistic Conference of the District of Columbia Baptist Convention and in an interview with Casper Nannes, staff writer for the Evening Star. His remarks were given national publicity through the Associated Press. Autrey said that "the whole process of integration must come in due time. He warned that the church is being tested and declared: "In this crucial hour, the church should stand up and be counted, otherwise it is failing its mission in the 20th century."

Gaining Fewer Members
Reminding the conference that Southern Baptists are (Continued on Page 2)



Rev. Schuyler Batson



Dr. Wyatt Hunter

WORLD MISSIONS CONFERENCES GET UNDERWAY NEXT WEEK

The Baptist Record is issuing this week its last call for the annual series of World Missions Conferences, to begin next Monday. Scheduled to attend each conference will be local church leaders, officers, and workers as well as associational officers, leaders and superintendents of missions. The principal inspirational speaker for the first week will be Dr. Wyatt Hunter, pastor of First Church, McComb, while the speaker for the second week will be Rev. Schuyler Batson, pastor of First Church, Oxford.

Conferences Set
Brief messages will be brought at each meeting by Dr. Joe T. Odle, Editor of the Baptist Record; Rev. Ralph B. Winders, Director of Student Work; Rev. C. M. Day, Director of Temperance Activities, all of the State Convention Board, and Dr. Harry Lee Spencer, Secretary of the Mississippi Baptist Foundation.

A series of conferences is scheduled, with leaders as follows:
For Deacons, Dr. Chester L. Quarles, state Baptist Executive Secretary-Treasurer, who will assist Rev. L. Gordon Sansing in directing the conferences; pastors, Mr. Sansing; treasurers and financial secretaries, Arthur L. Nelson, business manager; Sunday School workers, Bryant Cum- (Continued on Page 2)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Baptist School Eyed For D. C.

By C. E. Bryant

WASHINGTON — (BP) — Baptist leaders of Maryland, Northern Virginia and the District of Columbia are taking a hard, realistic look at the need for a Baptist university in the nation's capital. Their vision of tremendous need is seasoned with realization that a good university would cost from \$50 million to \$100 million at the beginning, and that Baptist denominational commitments already are at the peak of available funds. Twenty-six committeemen, representing the Maryland Baptist Convention, the District of Columbia Baptist Convention, and the Mount Vernon (Virginia) Baptist Association, spent four hours recently looking at the situation.

To Meet Again

They will meet again February 9 to hear further reports. Baptists once had a college in Washington. It was Columbian College, started in 1821 by Luther Rice, the missionary cohort of Adoniram Judson. The College later was absorbed by George Washington University and passed out of Baptist control.

Committees Named

The Baptists of Maryland, District of Columbia and the metropolitan Virginia area each named committees of ten at their meetings last fall "to study the need" for such an institution. Their first meeting was held at the home of Jack R. Jones, an Arlington, Va., real estate man who is chairman of the Mount Vernon Association Committee. Proponents of the Washington school — and "proponents" may not be the correct word, for nobody is committed beyond the "study" stage — envision the institution as a national Baptist project, supported by all Baptist groups in the United States.



ASSOCIATIONAL OFFICERS' CLINIC — many of the more than 400 who registered for the statewide Associational Officers' Clinic held at Calvary Church in Jackson on Monday and Tuesday of this week attended the banquet held Monday night.

Foreign Missions Conference Begins Gulfshore '61 Season

A Foreign Mission Board Orientation Conference, to be held Jan. 13-20, will inaugurate Gulfshore Baptist Assembly's 1961 schedule.

This year's program, to close with the State Brotherhood Encampment Sept. 1-2, will be the most ambitious and complete in Mississippi Baptists' history, it has been announced by Arthur L. Nelson, Jackson, director of Mississippi Baptist Assemblies and business manager of the State Convention Board.

Fifty-one newly appointed Southern Baptist foreign missionaries, and four candidates for early appointment will face up to the realities of missionary life overseas during the Foreign Mission Board's annual winter orientation conference for new missionaries, to be held beginning Jan. 13 at the assembly located at Pass Christian.

West to Direct
The conference will be directed by Dr. Elmer S. West, Jr., the board's secretary for missionary personnel. Serving on the faculty will be 28 furlough-

ing missionaries, 15 members of the Board's administrative staff, Dr. Myron C. Madden, chaplain and head of the Department of Pastoral Care of Southern Baptist Hospital, New Orleans, and Mrs. William McMurry, director of the Promotion Division of Woman's Missionary Union, Birmingham. Dr. Chester L. Quarles, executive secretary will address the conference on the opening night, Friday.

Of a workshop nature, the conference is open to the participants only. Throughout the week lectures and panel and group discussions will center around various phases of missionary life and service, characterized by Dr. Chester L. Quarles, executive secretary will address the conference on the opening night, Friday.

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TEN GOOD REASONS EVERYONE SHOULD MAKE A WILL

By Harry L. Spencer
Executive Secretary

Mississippi Baptist Foundation
First, because you undoubtedly have a will in mind; that is, you have an idea about what disposition you desire to be made of your estate after your death. Unless your desire is put in the form of a properly drawn will it will have no effect on the disposition of your estate after you are gone. Without a will the sole control of your estate passes to the courts and will be disposed of according to the laws of the state.

Second, only by means of a properly drawn will can you speak with authority concerning the disposition of your estate after your death. But you can continue to control the accumulations of your lifetime through all time by means of a properly drawn will.

Save Many Worries
Third, you can save your heirs of needless worries, heartaches, and misunderstandings by a properly drawn will.

Fourth, you can say who will have charge of the handling of your estate; otherwise the court will appoint an administrator, perhaps unknown to you.

Fifth, you can reduce the ex-

pense of probating the estate and may reduce the estate tax. The late Senator Alben W. Barkley died without a will. His estate was valued at \$635,000. His heirs received \$155,000. The rest went for income and estate taxes and other court and administrative costs.

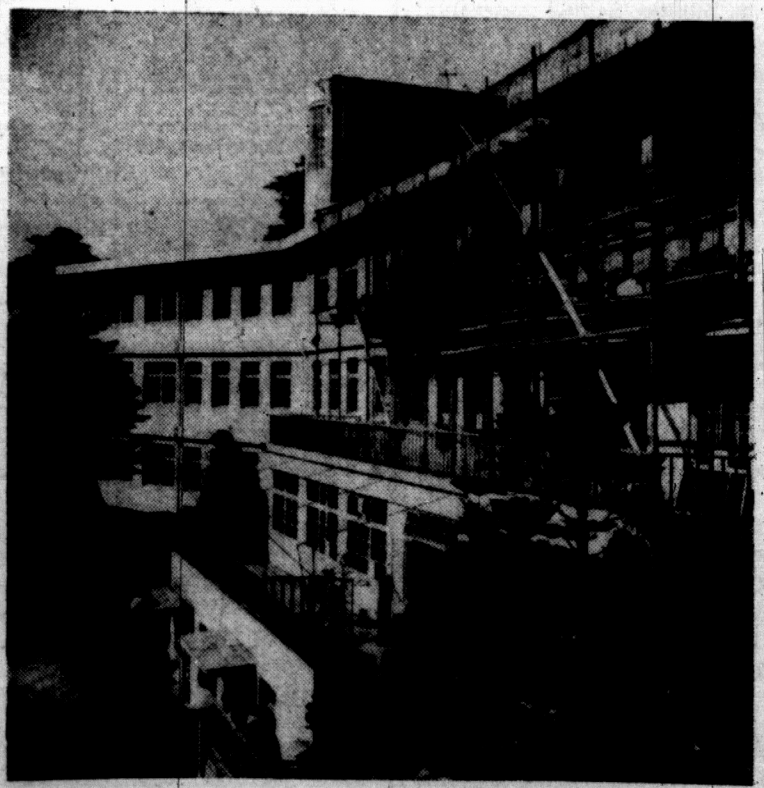
Sixth, due to the fact that all bequests to religious, charitable, (Continued on Page 2)

Policy Is Same After Cuba Break

ATLANTA — (BP) — The break in diplomatic relations between the United States and Cuba has left the policy of the Southern Baptist Home Mission Board unchanged. "We have had no communication from Cuba," said Dr. Lloyd Corder of Atlanta, secretary of the Language Groups Ministries Department of the Board. "However, this action does not change the policy of the board." Missionaries have been asked to use their best judgment (Continued on Page 2)

TEXAS PHYSICIAN POINTS TO MANY DANGERS OF SMOKING

FORT WORTH, Tex. — Dr. Gordon Maddox, physician and surgeon from Denton, Texas, said "If I smoked I would quit today." Addressing students and faculty at the Southwestern Seminary he said that nicotine has many harmful effects on the smoker. It slows thinking, causes constriction of the blood vessels making them smaller and can lead to coronary diseases, according to Dr. Maddox. "Mayo Clinic has discovered that less than one per cent of those who die of coronary are non-smokers," he declared.



JAPAN BAPTIST HOSPITAL—This picture of the Japan Baptist Hospital, showing the nursing unit being constructed on the top floor, was taken from a nearby hilltop teahouse. The new arrangement, which will give 23 additional beds and much better use of present space, is a step in preparation for a school of nursing in connection with the hospital.

Rural Committee Clarifies Status

ATLANTA — (BP) — The Southern Baptist Home Mission Board was asked to assume responsibility for the work and future of the Long Range Rural Church Committee at the annual meeting of the group in Atlanta.

A special committee, asking that the group's relationship be clarified, received approval of its recommendation that the Home Mission Board determine the membership and carry full obligation for the program.

The long range committee, formed in 1952, has had a membership representative of most agencies and groups within the Southern Baptist Convention.

Quarles Chairman
"The Long Range Rural Church Committee has had a significant history," Dr. Chester L. Quarles of Jackson, Miss., chairman of the committee since its beginning, said. "The committee began its work by making a series of very serious studies of various phases (Continued on Page 2)

Cooperative Gifts In Slight Gain

Mississippi Baptist Cooperative Program receipts for the first two months of this Convention year, November and December, totaled \$315,055.37, an increase of .01 per cent over the amount given in the same period a year ago.

Dr. Chester L. Quarles, Executive Secretary-Treasurer, in releasing the figures, said that receipts for December totaled \$172,584.28, a decrease of 24.2 per cent under the \$227,615.33 given in December a year ago. This Convention year's objective is \$2,550,000. The Cooperative Program is the principal mission budget of the denomination.

—MISSISSIPPIANS ATTEND NEGRO EDUCATION GETS ATTENTION

CHICAGO — (BF) — A second meeting will be held next summer to find ways in which Southern Baptists and Negro Baptists may work together to advance Negro Baptist higher education. Time and place will be set later.

Readers from three Baptist nationwide conventions talked here at the first meeting about aims for colleges and seminaries for Negro students. These conventions were the Southern Baptist Convention, the National Baptist Convention, U. S. A., Inc., and the National Baptist Convention of America (Unincorporated). The two national conventions are for Negro Baptists.

It was agreed that representatives from the American Baptist Convention should be invited to the second meeting. The American (formerly Northern) Convention established several colleges for Negroes in the South years ago, and still has an interest in many such schools.

Southern Is Partner
The Southern Baptist Convention is a partner with the National Convention, U. S. A., Inc., in maintaining a seminary for Negro students at Nashville, Tenn. The Southern Baptist Home Mission Board

4000 New ---

(Continued from Page 1)
a new mission or church," he added.

Plans for the year include placing 800 students on the field in summer mission work, a majority of whom will start missions or locate places where they might be started later.

Laymen Expect to Serve
One hundred and sixty laymen are expected to give a week, paying their own expenses, to work in the north-east, midwest, and west as a part of the Movement.

States have also been asked to re-survey their territory in a population and church study to determine where additional churches and missions are needed.

Dr. C. C. Warren of Charlotte, N. C., whose challenge to the Southern Baptist Convention in 1956 started the Movement and who is now its director, expressed encouragement over the new goals.

"I hope that by the time of our next meeting of the 30,000 chairmen in August, we will be prepared to accept still higher goals for the great year of church extension in 1962," Warren said.

The goals by states include the following: Alabama — 130; Arkansas — 70; Florida — 184; Georgia — 100; Louisiana — 100; and North Carolina — 120.

Autrey ---

(Continued from Page 1)
gaining fewer members than in previous years, Autrey pointed out that in the last five years, membership increased only 9 per cent, whereas in the previous years the increase had been 20 per cent.

One reason for this failure, he asserted, is that Southern Baptists have been deserting their old emphasis on revival and enlargement campaigns in favor of newer techniques.

"We are looking for too many new things instead of keeping to the basic things which have served us so well in the past."

has a department of work with National Baptists and supplies teachers of Bible in a large number of Negro colleges.

Several state Baptist groups in affiliation with the S. B. C. also have educational interests. Mississippi Baptists, for example, support a seminary for Negro ministers at Jackson. State groups also have secretaries named to work together with Negro Baptist leaders and churches in their states.

The meeting is an outgrowth of action at the 1959 Southern Baptist Convention at Louisville, calling for talks between leaders of the three conventions.

Mississippians Present
Southern Baptists present at the Conrad-Hilton Hotel here for the first conference included Dr. Porter Routh, executive secretary, and Dr. Albert McClellan, program planning secretary, Executive Committee, Nashville; Dr. E. S. James, editor of the Baptist Standard, Dallas.

Dr. C. C. Warren, Charlotte, former president of the convention and leader in the Baptist Jubilee Advance in which all conventions are taking part; Dr. Courts Redford, Atlanta, executive secretary, and Dr. Guy Bellamy, Oklahoma City, secretary of work with National Baptists, Home Mission Board.

Dr. W. P. Davis, secretary, Negro Work Department, Mississippi Baptist Convention, Board, Jackson; and Robert W. Lashbrook, Nashville, and Dr. Clyde C. Bryan, Hattiesburg, Miss., members of the Southern Baptist Commission on American Baptist Theological Seminary.

Policy Is ---

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in regard to leaving or staying in Cuba. Only Mr. and Mrs. Tom Law, who had worked with the English-speaking residents of Havana, have returned.

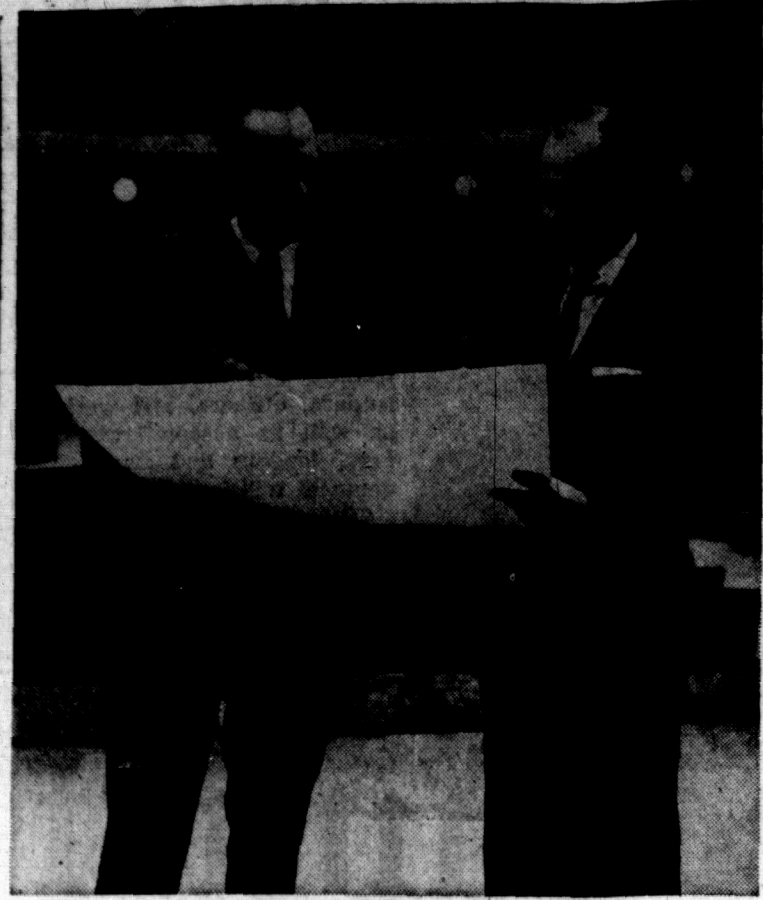
Ask More Missionaries
Corder indicated that recent requests from leadership in Cuba have been for more missionaries, not fewer. There are now eight missionaries working with 85 churches and more than 200 missions. More than 150 Cubans are employed by the churches and the board.

"It is unknown what effect this action will have on transmitting salaries and other funds to our workers," Corder added. He expected some action on Cuban work by the Executive Committee of the Board on January 12.

Any night I can go out to a village unannounced and, by the time I have the generator cranked and the picture screen up, 500 to 2,000 people will be waiting. My practice is to show a film, preach, and then show another film or two. This is not the total answer to evangelism, but it does open the door. Wendell R. (Jack) Hull, missionary to Kenya.

Revival Dates

Sunny Hill, McComb: January 25-29; Raymond Baston, evangelist; Rev. Stanley B. Barnett, pastor; youth-led revival.



MEN'S CONFERENCE DETAILS—Roy McClain (right), keynote speaker at the Second National Conference of Southern Baptist Men, takes a look at auditorium arrangements with James Sapp of the Brotherhood Commission, program director for the three-day event beginning Sept. 13 at Memphis, Tennessee. McClain has the task of challenging an expected 10,000 men on opening night.

Everyone ---

(Continued from Page 1)

and educational organizations are exempt from estate taxes, you can accomplish a twofold objective by means of a properly drawn will. First, you can reduce the amount of the estate tax, and, second, you can through a portion of your estate provide perpetual support for whatever cause you desire provided you direct it to endowment.

Discharge Responsibilities
Seventh, you can discharge the full responsibility and accountability of your Christian stewardship, which includes not only what you give (the minimum of which should be your tithe) and who you keep (because you are going to give an account of that, also) but what you leave. In the parable of the rich fool in the 12th chapter of Luke God speaks saying, "Thou fool, this night thy soul shall be required of thee." Then He asks the question, "then whose shall those things be?" which undoubtedly means to teach our responsibility for what we leave.

Eighth, in addition to the fact that our government encourages people to make bequests to religious, charitable, and educational organizations by exempting such bequests from inheritance taxes, our Mississippi Baptist Convention has established and supports the Mississippi Baptist Foundation, a corporation chartered under the laws of our state, administered by a very efficient board of trustees, with legal counsel in the person of one of Mississippi's best lawyers ready to serve you in the preparation of your will and to make it possible for you to do just about anything you desire with your estate.

Ninth, because God has a will concerning your life, and there is nothing more essential for any of us than to know and do the will of God. You should seek to find God's will and to walk in it including the disposition of your estate. Mr. R. B. Thomas said that early in life he wanted to be a missionary but was unable to do it but now has established a fund in our Foundation that provides full support for three missionaries. Write God's will into yours.

Tenth, when you need a will it is too late to make one. Therefore, the time to do it is now when your mind is clear and competent. Your will is a legal instrument and should be prepared by a competent attorney. If you desire, the Foundation's attorney will prepare your will.

The Baptist Jubilee Advance emphasis for 1961 is "Stewardship and Enlistment," and one of the ten point goals is the writing of Christian wills. Our Mississippi goal is three wills for each association. There should be many more.

The research department of the Sunday School Board says that there are 7,200,000 Southern Baptists 21 years of age and over. The death rate in the United States is 14.1 per 1,000 annually, which means that 100,000 adult Southern Baptists will pass away in 1961. Let us

seek to help them discharge their full stewardship by the preparation of a Christian will!

World Missions ---

(Continued from Page 1)

mings, Sunday School secretary; Training Union workers, Kermit S. King, T. U. secretary.

Also, W. M. U. workers, Miss Edwina Robinson, WMU secretary; Brotherhood workers, Rev. E. L. Howell, Brotherhood secretary; music workers, W. C. Morgan, church music secretary; Superintendents of Missions, Dr. Foy Rogers, Secretary of Cooperative Missions; and Deans of Mississippi Baptist Seminary, Dr. W. P. Davis, secretary, Negro Work Department, all of the State Convention Board, Jackson.

Other Participants
Others participating in conference leadership will be Dr. W. Douglas Higgins, Jackson, state convention president, and W. R. Roberts, Jackson, State Representative of the Southern Baptist Annuity Board, Dallas. Each conference will begin at 7 p.m. and adjourn at 9:20 p.m.

The complete schedule follows:

Next week: Jan. 16, Clarksdale Church, Clarksdale; 17, Greenwood First; 19, Tupelo Calvary; and 20, Kosciusko First.

Second week: Jan. 23, Clinton Church, Clinton; 24, Laurel First; 26, Biloxi First and 27, McComb, First.

Rural Committee ---

(Continued from Page 1)

es of church and community life in rural areas. On the basis of these studies a 25-year program, divided into five progressive periods, was projected. This has been promoted by the home mission board.

The 25-year goals set by the committee covered full-time, trained pastors, church property, community contribution, stewardship, co-operation with minority groups, and specialized courses in colleges and seminaries on rural work. The change in status of the committee, according to one member, should "provide an opportunity to enlarge the committee for Baptists to focus attention upon strategic areas of dynamic change in rural life."

Southern Baptists were urged by a vote of the committee "to capitalize upon every channel available to them (tracts, periodicals, meetings, preaching, etc.) to place upon the hearts of all our people the challenge and the opportunities of our rural areas."

Present members of the committee were invited by Arthur Rutledge, director of the mission board's division of missions, to return next year for the annual meeting of the committee. Quarles will continue to serve as chairman. According to Quarles, "the change in the status of the long range committee will probably accelerate the promotion of the new church development ministry which emerged from the findings of the committee."

Names In The News

Dr. R. Lofton Hudson, director of the Midwest Christian Counseling Center, Kansas City, who has a weekly column, Counselor's Corner, in the Baptist Record, will be the principal speaker for the annual Forest County Mental Health Association on Monday, Jan. 16.

Rev. Herman Milner, pastor of Van Winkle Church, Jackson, has announced that 62 members of the Sunday School were honored Jan. 1 for attending Sunday School every Sunday in 1960.

S. W. Holder, Carl Kendrick and Oscar Calhoun, Jr. were ordained as deacons of First Church, Natchez on Sunday evening, Jan. 1 with Rev. L. Gordon Sansing, state associate executive secretary, preaching the ordination sermon. Dr. D. Lewis White is pastor.

Rev. Dewitt Mitchell was recently ordained to the Gospel ministry by Southside Church, Jackson, Rev. S. W. Valentine, pastor, Rev. Mitchell has been called as pastor of Pleasant Valley Church, Mendenhall.

Rev. H. P. McDonald has resigned as pastor of Old Pearl Valley Church in Neshoba Association to accept Wiggins Church of Leake County.

Rev. and Mrs. J. H. Ware, missionaries who recently retired after nearly 40 years' service in China and Hawaii, have returned to the mainland from Honolulu, Hawaii, and may be addressed at 543 Jefferson St., Tupelo. She is the former Mary Bibb Long, of Tupelo; he is a native of Walnutgrove, Ga.

Rev. and Mrs. A. Jackson Glaze, Jr., missionaries now on furlough from Argentina, have moved from Greenwood, S. C., to Pelehatchie, where they may be addressed, c/o A. J. Glaze, Sr. They plan to return to Argentina early in February. He is a native of D'Lo; she is the former Eugenia Johnson, of Greenwood.



Ordained

Rev. Jimmy Coleman was ordained to the gospel ministry by Central Church, Hattiesburg.

Rev. Coleman has been called to be pastor of Bond Church, Wiggins. He has already assumed his duties as pastor, and is continuing his education at William Carey College. Rev. C. R. Williams, pastor of Central Church, preached the ordination sermon.

LAST CALL FOR--

WORLD MISSIONS CONFERENCES

JAN. 16-27

Every Leader - Officer - Worker In Every Church Is Urged To Attend The Conference Most Convenient

★ Inspiration
★ Fellowship
★ Information

Conferences For --

Pastors
Deacons
Treasurers
Financial Secretaries
Sun. School Workers
T. U. Workers
WMU Workers
Brotherhood Workers
Music Workers
Superintendents of Missions
Deans of Mississippi Baptist Seminary

EACH CONFERENCE
TO BEGIN AT 7 P. M.
AND ADJOURN AT 9:20

SCHEDULE OF MEETINGS:

January
16—Clarksdale Church
17—Greenwood First
19—Tupelo Calvary
20—Kosciusko First
23—Clinton Church
24—Laurel First
26—Biloxi First
27—McComb First

Sponsored By

MISSISSIPPI BAPTIST CONVENTION BOARD

CHESTER L. QUARLES
Executive Secretary-Treasurer
L. GORDON SANSING
Associate Executive Secretary

The Mission

From Ecuador

Sheryl began our family prayer by thanking the Lord for her own birthday as she thinks every day is her birthday. Next was Shelby, Jr.'s turn to pray and he prayed thusly, "Jesus, today isn't really Sheryl's birthday. She was just kidding."

Our vision has been broadened and deepened and by no means dimmed since we have come to Ecuador. Day by day we can see the increasing possibilities of this great country. Here is a brief summary of our 1960 report from Ecuador: 5 missionary couples for this land of approximately five million, 4 organized churches, 15 chapels and preaching points, 6 national pastors, 146 church members, 48 baptisms (about 1 baptism to every 1,000 members). We have 728 enrolled in Sunday School, 190 in youth organizations, 182 in W.M.U., 786 in V.B.S., 1,592 patients received free medical care from our Baptist dispensary. (It is open one hour each day to anyone, and we pay a national doctor for his services.) We distributed 110,000 tracts this year. There is also a kindergarten with the first grade which has 48 students. I have license for my ham set now. Look for me Saturday and Sunday afternoons at 28.6 MC (HC2AS). Off and Clear.

Shelby and Betty Smith, Casilla 3236, Guayaquil, Ecuador, S.A.

The Philippines

Very soon we'll be completing our first four-year term as your missionaries in the Philippines. We are planning to fly to Hong Kong and are scheduled to sail from there March 28 aboard the Italian M. V. Asia. There will be port calls in Singapore, Karachi, Bombay, and Aden. We are to arrive in Naples April 20. From Naples we hope to tour Rome and Florence, our International Seminary in Zurich and travel overland through France to England. We are to sail from Southampton May 5 aboard the S. S. United States and arrive in New York City May 10. How we do need your prayers as we try to complete our work here and begin making preparations for furlough!

Mamie Lou and Earl Posey, Clark and Trini Lynn P. O. Box 7, Baquio, Philippines

From Arkansas Via 40 Years In Korea

Before coming to the United States this time we thought we would want to live in Florida for a year; possibly retiring there after reaching the age of 65. We looked around the State seeing many beautiful places. The more we looked with the idea of living in Florida the more we realized that perhaps it was not the place for us. So we came to Hot Springs, Arkansas. This is a beautiful city among mountains and lakes in the heart of the National Park. It is a health resort; has good connections with the outside world by plane, train, bus and car. The cost of living and real estate is quite reasonable.

We keep in touch with our work and friends in Korea. Good news is that Baptist work continues to expand. New Churches and mission points are being established from time to time. From us two missionaries in Korea in 1950 we now have under appointment 46. We ought to have at least 100 just as soon as possible. We have served our Lord and the Baptist cause in the Orient 41 years. Sometimes we wish we had another forty years to serve in that capacity.

John and Jewell Abernathy, 1928 Hobson Avenue, Hot Springs, Arkansas

From Hong Kong

Our missionary family has grown during the year and we now number thirty-four missionaries and forty-four children. One reason for the concentration of so many missionaries in such a limited area is the large number of "specialized" kinds of work in Hong Kong. Just to refresh your

YOUR STATE
BAPTIST
FOUNDATION

FOR THE LONG RANGE PROGRAM OF EVERY
BAPTIST INSTITUTION AND AGENCY

Harry Lee Spencer, Executive Secretary
Mississippi Baptist Foundation
P. O. Box 530, Jackson, Miss.

I would like to know more about our
State Baptist Foundation.

Name _____
Address _____
City _____ State _____

INVEST
IN THE
FUTURE

MAIL
TODAY

is the Answer

"Can we come back tomorrow?" was the eager question of a little Thai boy after the Saturday night recreation session at the Baptist chapel in Haadyai, Thailand. He ran out the door with beaming face when he learned he could come to Sunday school next afternoon.

Visitors

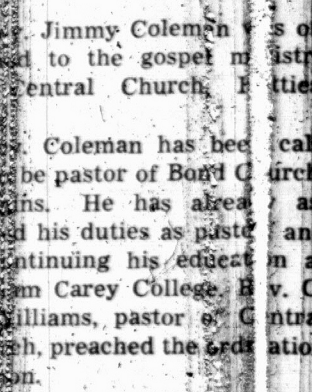
The opening week put the Baptist chapel "on the map" with the nightly meetings and the visitation we did in the community. Though the worship services have continued to be disappointing in attendance, there are usually a few adults to whom we can witness.

During the week we have planned recreation at the chapel — two afternoons for boys age 12 and over and two nights for anyone who wants to come. Often mothers come looking for their children and stay to play ping-pong and checkers or put together jigsaw puzzles.

A grainy, black and white photograph of three children in a dark setting. The child on the left is wearing a light-colored shirt and has their hand near their face. The child in the center is wearing a light-colored shirt and has a dark, circular object near their face. The child on the right is wearing a dark shirt and has their hand near their face.

A SUNDAY SCHOOL class at the Baptist chapel in Haadyai, Thailand is pictured in the top photo above. The book corner, shown in the bottom photo, is popular whenever this chapel is open. Books and magazines are in English and Thai. (Photos by F. A. Cline, Jr.)

"In general, whatever quenches the Holy Spirit or fails to magnify Jesus Christ, even though the Bible is quoted, substitutes a false authority of man for the authority of God."
—Dr. Boyd Hunt, "What Makes the Bible Authoritative"
December, 1960 BAPTIST STUDENT



SCHEDULE OF MEETINGS:
January
16—Clarksdale Church
17—Greenwood First
19—Angelo Calvary
20—Kosciusko First
23—Clinton Church
24—Lafayette First
26—St. Alex. First
27—St. Comb First

R. L. CHARLES
Secretary-Treasurer
DON SANSING
Executive Secretary

EDITORIAL PAGE
The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

Page 4 Thursday, January 12, 1961

Baptist Meetings

Baptists hold many meetings.

It is reported that Will Rogers once said, "Texans spend most of their tax money building roads; Baptists wear them out attending conventions."

Baptists still attend many meetings. There are worship services, Sunday school, Training Union, WMU meetings, Brotherhood meetings, prayer meetings, teacher's meetings, deacon's meetings, circle meetings, committee meetings, revival meetings, associational meetings, state convention meetings, Southern Baptist Conventions, etc., etc.

Are there too many meetings? That would be difficult to say, for every meeting is related to some phase of our tremendous program, and is important to that program. Perhaps the people themselves will determine whether there are too many meetings by the way they attend.

Anyway, there are many meetings, and large numbers of Baptists are attending them. Some very important ones are being held in our state this month.

SBC Board Groups

Two Southern Baptist Convention Boards scheduled sessions in Mississippi in January. On January 4-6 the Annuity Board of Dallas, Texas, held its annual field representatives conference at the Edgewater Gulf Hotel between Gulfport and Biloxi. The Foreign Mission Board, which is located in Richmond, Va., will conduct a week of orientation for nearly sixty newly appointed missionaries at the Gulfshore Baptist Assembly, beginning Friday, January 13.

Attending the Annuity Board conference were the executive personnel of the Board and the field representatives from many states. Special guests for some of the sessions were Baptist institutional executives from Alabama, Louisiana and Mississippi, and some of the personnel from the Mississippi Baptist Convention Board. The Annuity Board is rendering a highly valuable service to the denomination as it continues to enlarge its ministry of protection for pastors and denominational personnel. Mr. W. R. Roberts, field representative of the Board for Mississippi, is doing an outstanding job.

The Foreign Mission Board will bring a large number of its staff personnel and missionary leaders from world fields to Mississippi for the meetings next week. These orientation sessions are always held as a part of the training for missionary appointees, but this is the first time that our state has been the site of the sessions.

The Mississippi Gulf Coast is host to large numbers of conventions and conferences, and this is not the first time that Southern Baptist meetings have been held there. It is, however, the first time that the new Mississippi Baptist assembly facility has been so used. We have felt from the time Gulfshore was acquired that it would be an ideal place for such conferences. We hope that this meeting will prove to be satisfactory, that it will be just the beginning of a long series of similar meetings by this and other groups.

All Mississippi Baptists join in welcoming the Foreign Mission Board group to the Magnolia State.

A Southern Baptist First

A Southern Baptist "first" occurred this week when the Mississippi Association of Officers Leadership Conference was held on Monday and Tuesday at Calvary Church in Jackson. This was the pilot meeting of a new coordinated associational promotion program. It was sponsored by the Sunday School, Training Union and Music Departments of the Mississippi Baptist Convention and the Baptist Sunday School Board of Nashville. Attending were many leaders from Nashville and other sections of the Southern Baptist Convention and hundreds of Mississippians.

World Missions Conferences

Another important series of meetings for Mississippi Baptists begins next week when the annual World Missions Conferences are held. This year there will be eight of these meetings, four in North Mississippi and four in South Mississippi.

These World Missions Conferences have become an integral part of the mission promotion of our Convention. Each year a different emphasis is given, but each program is planned to give inspiration and information concerning our total mission task. Dr. Quarles and Mr. Sansing have done an outstanding task in preparing for this year's sessions. Every church in Mississippi should send a large delegation to the meeting in its area.

OTHER MEETINGS

Other important gatherings of the month include the WMU Mission Study Institutes, the Brotherhood Leadership Clinics in some associations, the state Vacation Bible School Clinic, etc.

Yes, Baptists do hold many meetings. However, as long as we are Baptists and do our work in our Baptist way, these will continue to be held. We hope that such a program will never cease.

Why I Am A Baptist

One of the 1961 special features of the BAPTIST RECORD will be a series of articles on the great doctrines of our faith. Many outstanding Baptist writers, both in and out of Mississippi, will contribute to the series. The first of these monthly feature pages will appear next week when a number of our pastors and leaders write on the theme, "Why I Am A Baptist." We sincerely believe that you will be interested in this feature. Watch for it.

Have You Made A Will?

Have you made a will? If you should die tomorrow would your estate be administered just as you wished?

A very prominent and prosperous business man in another state died a short time ago and failed to leave a properly executed will. It had been his desire that most of his estate go to a charitable foundation. Because he failed to leave a satisfactory will the estate has been involved in endless litigation, and it is probable that most of his possessions will never be used as he had purposed.

Making a will is important whether your estate is large or small. It protects your family by allowing you to plan for them in advance. It determines before your death exactly how your possessions shall be used.

Having a will is of special importance to Christians who desire that some of their property shall be used in the Lord's work. There is no way this can be done, except



WINTER TIME—"Thou hast set all the borders of the earth: thou hast made summer and winter." Psalms 74:17. (RNS Photo).

Evangelism A Necessity

By Maple Avery
Pastor University Church,
Abilene, Tex.

Evangelism is a must in the church. Southern Baptists have been characterized by a warm evangelistic spirit through the years. Somehow we feel that we stand in danger of losing this marvelous spirit. If and when we do, our denomination will go the way of some others. To some, evangelism and all that accompanies it is offensive.

It does not meet with their high standards and tastes. Such folks have passed the rudimentary stage of Christianity and have progressed to that high and holy plateau where their souls can be fed only with ethereal bread that has no real body to it. When the majority of Baptists find themselves in this condition, then wave goodbye to the greatness that once belonged to the Bible-loving, warmhearted Baptists.

There are not many people who hold membership in Baptist churches who would vote to do away with revival meetings. Most folks still maintain a conscience alive enough to keep them from voting to dispense with revivals. Sunday night, or Wednesday evening services. In actuality some are voting to do away with them since there is no desire on their part to give any support to such ventures. Other things today press for our time and talents.

Should Be Desired

Other things seem to have a great deal more importance. Do not speak to me of revival if there is not in your heart a sincere desire to see a quickening of God's people and a renewing of our dedication to the Lord's work, for your words fall off my ears like water off a proverbial duck's back. Furthermore, it would be unwise for us to speak to God of our earnest desire for a sweeping spiritual awakening when our hearts do not really mean it.

What we need is the convicting power of God to grip each of us and lead us back to those places of fervor and zeal and love and determination which enabled us to live victorious, joyous, happy Christian lives in past days. This is revival. May we pray that it will come to each of us and to our churches collectively.

In a feature article in this issue of the RECORD Dr. Harry Lee Spencer, Executive Secretary of the Mississippi Baptist Foundation, discusses the reasons why every person should make a will. We suggest that you read that article carefully and then take action immediately.

GUEST EDITORIAL

L. H. Moore in the Illinois Baptist

Baptists And An Educated Ministry

It has recently come to our attention that some of the new churches in Illinois are placing in their constitutions a provision that states that the church will never consider anyone as pastor who does not have a seminary education.

Of course churches, old and new, will do as they please, adopt whatever policies they wish, and none can properly object.

This, together with a suggested action that is being considered by our American Baptist brethren, that ordination be withheld until the candidate has completed his seminary training, brings to mind the fact that so far as we know Baptists have never made education a test of a man's call or his ability to preach. Certainly the call to preach is the call to prepare and Baptists are committed to the education of their leaders and their ministers. But to refuse to ordain a man or to consider a man for pastor because he lacks certain formal training is a little foreign in the concept that Baptists have long had.

It might deprive some little church of having a George W. Truett, an R. G. Lee or a Billy Graham (none of whom ever attended a Southern Baptist Seminary, nor any other for that matter, and all of whom are without seminary degrees) as their pastor.

Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

"All that is necessary for the triumph of evil is that good men do nothing."

The reward of one duty done is the power to fulfill another.

Good humor is the health of the soul; sadness is its poison. — Stanislaus.

New Books

BY THE FAGOTS by Rose-
lee Mills Appleby (Broadman,
Star Books, 252 pp., \$1.50).

Reprint of a book first published in 1943. Authored by one of Southern Baptist's most talented writers, here are messages on Christian living that will enrich the spiritual life of every reader. Out of her many years of experience as a missionary in Brazil, and the deep wells of her own close walk with God Mrs. Appleby speaks to the hearts of Christians and challenges to the very best for and in Christ. One cannot read these burning chapters without becoming a better Christian.

HYMNS THAT ENDURE by Thorburn Clark (Broadman Star Books, 168 pp., \$1.25) "Abide With Me," "All Hail the Power of Jesus' Name," "Rock of Ages," "How Firm a Foundation," "There Is A Fountain," "Just As I Am," these and fifteen other of the grandest and finest of all hymns—each an intriguing story in its background. Broadman Press felt that the stories of twenty "Hymns That Endure" was fine enough to be reprinted in their new series, Broadman Star Books.

LUTHER AND THE LUTHERAN CHURCH by Altman K. Swihart (Philosophical Library Inc. 703 pp., \$7.50)

Important to historians, this book not only is a thoroughly comprehensive study of the teachings of Martin Luther, but also gives the development of the Lutheran Church in Europe and America to the present day. It is attractively bound, and carries an etching of Luther on the flyleaf.

DEVOTIONS AND PRAYERS by Charles H. Spurgeon (Baker, 111 pp., \$1.50)

Contains 52 one-page devotions and 52 short prayers filled with the enthusiasm and spirituality that filled the author, the "prince of preachers," Charles Haddon Spurgeon. It is edited by Donald E. Demaray.

A NEW HEAVEN AND A NEW EARTH by J. B. Lawrence (The American Press, 165 pp., \$2.75)

Out of long study of the Bible and his thorough scholarship, one of Southern Baptist's most respected leaders, has prepared this new exposition of the book of Revelation. It is a most interesting study which can hardly be classified with any of the ordinary schemes of interpretation of this book. The author takes the position that the book records the "conflict between Christ and Satan for the possession of the earth; it is Christ and the Kingdom of God pitted against Satan and the kingdom of evil." The book reveals the ultimate victory of Christ. Dr. Lawrence has made careful study of a wide range of commentaries, but with wisdom and spiritual insight has given his own interpretation. It is not an exhaustive study, but does completely cover every section of the book. It should prove helpful to any student of Revelation.

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Counselor's Corner

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"DEACONS CHASE PASTOR OFF"

QUESTION: We have a wonderful pastor who hasn't felt called of God to leave his place of service, but the Board of Deacons have asked him to resign. Do they have the right to do that without first asking the church? Do we who love our pastor and our church sit idly by and say nothing? This is the sixth one they have chased off.

ANSWER: Your church is like most Baptist Churches, they do not have a clear statement of policy about church government. If your church gives the deacons the power to ask a pastor to resign, they have a perfect right. No pastor ought to accept a church without knowing who is the governing body. If he takes orders from God and the deacons feel that they speak for God, then, of course, there will be confusion.

Your deacons ought to consider the fact that most denominations have a real shortage in the number of ministers who are available. Southern Baptist have a decrease in the enrollment of ministerial students in colleges and seminaries each year, starting with 1957. This in the face of many new churches springing up!

It is just such action as your deacons have taken, if you have accurately reported it, that discourages young preachers. Even preachers need a reasonable security.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri)

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The G Ousts

DANIA, Fla. — (BP) — The christian preacher has replaced the medicine man as religious leader of the Seminole Indians with little trouble.

Christians on the Dania Reservation say this is because their people have always believed in God, or that a universal being governs the world. They are not surprised that in less than 20 years of mission work, 80 per cent of their people are professing, active Christians.

Seminole have always believed, as Christians do, that there is a better life after death.

"We didn't call it heaven," says Bill Osceola, pastor of the 150-member, Mekusky Independent Baptist Church on the Dania Reservation.

"But," he adds, "we always believed that our souls had to go there or live in eternal punishment."

Needed Better Light
"Of course Seminoles didn't believe in Christ," says his distant cousin, Bill Osceola.

The Saints - - -

(Continued from Page 1)
is dead in vain," Gal. 2:16, 21.

Grace

Believers are the children of God. Rom. 8:16. God is their heavenly Father, Mat. 6:9. As our first text says, they are not under the law, but they are under grace. Therefore, in this text, grace means the family government of God. Under grace, there is no death, or hell penalty for sin, as there is under the law. But under grace, the penalty for sins is the chastening rod of the heavenly Father, here in this life. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God deals with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons," Heb. 12:6-8. In heaven, believers are rewarded according to their works: "And then he shall reward every man according to his works," Mat. 16:27. So in heaven, some believers will be richer than others, because they have worked more. This fact should stimulate all believers to active participation in the work of the kingdom. But no believer need have any fear of hell. Because all believers are under grace, and under grace there is no hell penalty for sins; only the chastening rod of the heavenly Father, here in this life. This is fully explained in a later paragraph.

Three Classes of Sins

All sins of the human race, through all ages, may be divided into three classes; the Adamic sin; unbelievers' sins; and believers' sins. God's method of dealing with these three classes of sin, when it is known, is an unspeakable comfort to believers, and at the same time a mighty gospel appeal to unbelievers. To assist the reader in this understanding, these three classes of sins, and God's particular method of dealing with each, are explained separately.

As the head of the human race, Adam sinned, and the entire race inherited his sin. If that sin had not been removed, the entire race would have been lost; not a soul could have been saved. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5:12. But Christ, by his death, unconditionally removed that sin from the entire human race. "Behold the Lamb of God which taketh away the sin of the world," Jno. 1:29. In this text, the word "sin" is in the singular number; one sin; that is the Adamic sin. It is the only sin in all human history that ever affected the entire world; hence it is called "the sin of the world."

Christ, by his death, atoned for that sin, and took it away: it is gone; no one has ever, or ever will go to hell for the Adamic sin. This makes religion personal; so that, "We must all appear before the judgment seat of Christ; that every one may receive the things done in

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The Great Physician Ousts Medicine Man

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"But," he adds, "we always believed that our souls had to go there or live in eternal punishment."

Needed Better Light
"Of course Seminoles didn't believe in Christ," says his distant cousin, Billie Osceola.

pastor of the other church on the Dania Reservation, the 110-member First Baptist.

"But we thought we needed to have a light in our bodies before we could cross a long, narrow bridge to a happier hunting ground."

"This is very similar to the Christian doctrine that a man must believe in Christ as the light of the world before entering the Kingdom of God."

To get the light in their bodies, young Seminoles were burned on their arms with hot reeds. Dania's two Seminole preachers have scars on their arms from the ancient custom.

Genus Greshaw, a Southern Baptist missionary who has been assisting the first Seminole congregation for nine years, says there is no doubt that the similarity of the Seminole and Christian doctrines have made his work easier.

Good Illustrations
Ancient Seminole stories are good illustrations of Christianity," he says.

Ancient Seminole custom

called for a green corn dance once a year. There, men, women, and children scratched and shed their "bad blood," responsible for their sins throughout the year.

"It was thought that the new blood would help us live better lives," says the Rev. Billie. "This is very much like communion, where the Christian accepts wine as the symbol of the blood of Christ as a forgiveness of sins."

The two congregations are located west of Dania. The Mekuskeys, organized in 1949, have just completed a new \$22,000 church.

The first Seminole Baptists have a church and a two-year old, \$11,000 education unit, built with their own funds and aid from Southern Baptists women's organization.

Have Sunday Schools
Both congregations conduct Sunday school classes of adults and children. And they have missionary societies and youth fellowships.

was not. This inherited nature gives all a bent to sin. After reaching the years of accountability, "There is no man that sinneth not," 1 Kin. 8:46. "If we say that we have no sin we deceive ourselves, and the truth is not in us," 1 Jno. 1:8. So, any full study of sins, must include a study of believers' sins. The detail study is found in another paragraph.

The only question here is, Why are believers exempt from the law that says, "The soul that sinneth, it shall die?" The answer is this. Speaking of believers, our first text says that they "are not under the law," and our second text says, "sin is not imputed when there is no law." That explains it: Believers "are not under the law;" therefore, their sins are not imputed; that is, not charged against them in heaven. Note. The Adamic sin was unconditionally removed from every member of the human race by the death of Christ. Unbelievers' sins are removed from them, when they repent and believe, by the pardoning power of God. In heaven, believers' sins are never charged against them.

Then, how can believers be lost? This was a comforting doctrine to David, and he preached it and handed it down to all generations. "Blessed is the man unto whom the Lord imputeth not iniquity," Ps. 32:2. This same comforting doctrine was taken up by Paul, and by him again handed down for the comfort of all generations: "Blessed is the man to whom the Lord will not impute sin," Rom. 4:8. This doctrine is and has always been, the basis of believers' security; no one can be saved except those, "to whom the Lord will not impute sins." Believers are not under the law; therefore, in heaven, their sins are not charged against them. In this precious doctrine, all believers may find unspeakable comfort.

Chastening Rod
While believers' sins are not charged against them in heaven, they are charged against them here in this world. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons," Heb. 12:6-8. This chastisement may come in the form of sickness, or in the loss of property, or in the loss of position, or in the loss of loved ones, or in the death of the disobedient one himself, or in a countless number of other ways. In the case of David, it was the loss of his child: "Because by this deed thou has given great occasion to the enemies of the Lord to blaspheme, the child also, that is born unto thee, shall surely die," 2 Sam. 12:14. In the case of Moses, it was his own death: "And the Lord spake unto Moses and self-same day, saying, get thee up into this mountain, Abarim, unto Mt. Nebo; and die in the mountain whither thou goest up—because ye trespassed against me," Dut. 32:48-51. Note. Moses did not die from old age: "His eye had not dim-

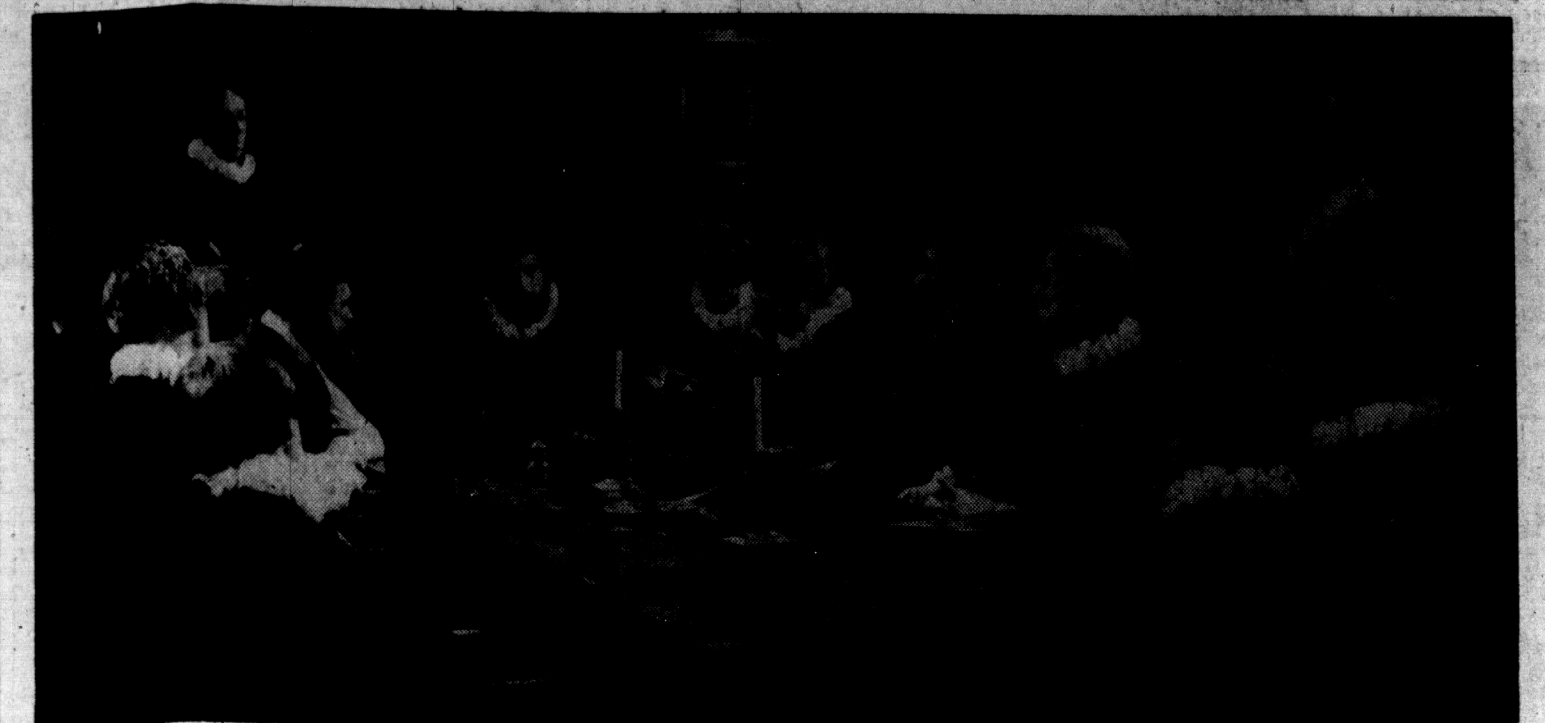
ned, nor his natural forces abated," Dut. 34:7. But he died under the chastenings of the Lord, because he had "trespassed against" God. Note again. Though Moses died for his sin, under the chastening rod, yet he was not sent to hell. No believer need have any fear of hell; under grace there is no hell penalty for sins; only the chastening rod here in this life. About fourteen hundred years later, Moses appeared to Christ on the mount of transfiguration; so we know that he was not sent to hell. Lk. 9:30, 31. Aaron also died under the chastening rod of God; Num. 20:23-29. These are serious experiences; in all three instances, it was death. If any object, let the objection be taken to the Lord. Surely God does right. In another paragraph see how the chastening rod may be spared. Again. Let no one think that all the sufferings of believers are the chastenings of the heavenly Father; far from it. "Master who did sin, this man or his parents that he was born blind?" Jno. 9:2. Christ said, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him," v. 3. It gave Christ an opportunity to manifest his divinity; because, "since the world began it was not heard that any man opened the eyes of one that was born blind," v. 32; only God could do that. The fact that Christ did it, is a proof that he is God. This story does not teach that these people lived free from sins; but only, that this blindness was not a chastisement for any sin. Through sufferings, by patience and grace, true believers will "manifest the works of God in them." Job is a striking example. At the darkest hour of his sufferings, he shouted, "Though he slay me, yet will I trust him," Job. 13:15. The grand mark of true believers, is endurance to the end, Rom. 8:35-39.

The Rod May Be Spared
If a disobedient child repents, it may be forgiven, and the rod spared. If the misconduct is of a private nature, and chastisement is not necessary for the benefit of other children the child should be forgiven and the rod spared. If it has fully repented, chastisement can do the child itself no good. But if the child does not repent, a faithful parent will surely punish in some way, Prov. 19:18. Even so, when believers, the children of God, sin, they may repent and ask the heavenly Father to forgive them and to spare the rod. If the sin is of a private nature, and chastisement is not necessary for the benefit of others, the heavenly Father will forgive them, and spare the rod. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 Jno. 1:9. But if believers do not repent of their sins, the rod is sure to come sooner or later. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him," Ps. 89:30-33. Therefore, when believers realize that they have sinned they should promptly confess their sins to God, and repent with all their hearts, and ask the heavenly Father to forgive them, and to spare the rod. This might save a world of trouble. For believers

Unbelievers Sins
This class of sins, includes all sins committed from the time people reach the years of accountability, until they are converted. This period varies in different persons; some are converted quite young; others in old age. Though the Adamic sin was removed from all the human race by the death of Christ, still the Adamic nature

Thursday, January 12, 1961

THE BAPTIST RECORD 5



350TH ANNIVERSARY OF THE KING JAMES VERSION—Portrayed here is the historic Hampton Court Conference in 1604 at which bishops of the Church of England and Puritan leaders mapped plans for a new translation of the Bible into English. Completed in 1611, the Authorized Version, more popularly

known as the King James Version has long been endeared to millions because of its literary beauty. Bible societies and churches around the world are marking its 350th anniversary this year. This scene is from an American Bible Society film entitled "How Our Bible Came to Us."—RNS Photo.

version are all gone. "As far as the east is from the west so far hath he removed our transgressions from us," Ps. 103:12. Never again will these sins be brought up against him. They are gone.

Believers Sins
This class of sins includes all sins committed after conversion. In this life there is no sinless perfection: "There is no man that sinneth not," 1 Kin. 8:46. "If we say that we have no sin we deceive ourselves, and the truth is not in us," 1 Jno. 1:8. So, any full study of sins, must include a study of believers' sins. The detail study is found in another paragraph.

The only question here is, Why are believers exempt from the law that says, "The soul that sinneth, it shall die?" The answer is this. Speaking of believers, our first text says that they "are not under the law," and our second text says, "sin is not imputed when there is no law." That explains it: Believers "are not under the law;" therefore, their sins are not imputed; that is, not charged against them in heaven. Note. The Adamic sin was unconditionally removed from every member of the human race by the death of Christ. Unbelievers' sins are removed from them, when they repent and believe, by the pardoning power of God. In heaven, believers' sins are never charged against them. Then, how can believers be lost? This was a comforting doctrine to David, and he preached it and handed it down to all generations. "Blessed is the man unto whom the Lord imputeth not iniquity," Ps. 32:2. This same comforting doctrine was taken up by Paul, and by him again handed down for the comfort of all generations: "Blessed is the man to whom the Lord will not impute sin," Rom. 4:8. This doctrine is and has always been, the basis of believers' security; no one can be saved except those, "to whom the Lord will not impute sins." Believers are not under the law; therefore, in heaven, their sins are not charged against them. In this precious doctrine, all believers may find unspeakable comfort.

Chastening Rod
While believers' sins are not charged against them in heaven, they are charged against them here in this world. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons," Heb. 12:6-8. This chastisement may come in the form of sickness, or in the loss of property, or in the loss of position, or in the loss of loved ones, or in the death of the disobedient one himself, or in a countless number of other ways. In the case of David, it was the loss of his child: "Because by this deed thou has given great occasion to the enemies of the Lord to blaspheme, the child also, that is born unto thee, shall surely die," 2 Sam. 12:14. In the case of Moses, it was his own death: "And the Lord spake unto Moses and self-same day, saying, get thee up into this mountain, Abarim, unto Mt. Nebo; and die in the mountain whither thou goest up—because ye trespassed against me," Dut. 32:48-51. Note. Moses did not die from old age: "His eye had not dim-

ned, nor his natural forces abated," Dut. 34:7. But he died under the chastenings of the Lord, because he had "trespassed against" God. Note again. Though Moses died for his sin, under the chastening rod, yet he was not sent to hell. No believer need have any fear of hell; under grace there is no hell penalty for sins; only the chastening rod here in this life. About fourteen hundred years later, Moses appeared to Christ on the mount of transfiguration; so we know that he was not sent to hell. Lk. 9:30, 31. Aaron also died under the chastening rod of God; Num. 20:23-29. These are serious experiences; in all three instances, it was death. If any object, let the objection be taken to the Lord. Surely God does right. In another paragraph see how the chastening rod may be spared. Again. Let no one think that all the sufferings of believers are the chastenings of the heavenly Father; far from it. "Master who did sin, this man or his parents that he was born blind?" Jno. 9:2. Christ said, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him," v. 3. It gave Christ an opportunity to manifest his divinity; because, "since the world began it was not heard that any man opened the eyes of one that was born blind," v. 32; only God could do that. The fact that Christ did it, is a proof that he is God. This story does not teach that these people lived free from sins; but only, that this blindness was not a chastisement for any sin. Through sufferings, by patience and grace, true believers will "manifest the works of God in them." Job is a striking example. At the darkest hour of his sufferings, he shouted, "Though he slay me, yet will I trust him," Job. 13:15. The grand mark of true believers, is endurance to the end, Rom. 8:35-39.

The Rod May Be Spared
If a disobedient child repents, it may be forgiven, and the rod spared. If the misconduct is of a private nature, and chastisement is not necessary for the benefit of other children the child should be forgiven and the rod spared. If it has fully repented, chastisement can do the child itself no good. But if the child does not repent, a faithful parent will surely punish in some way, Prov. 19:18. Even so, when believers, the children of God, sin, they may repent and ask the heavenly Father to forgive them and to spare the rod. If the sin is of a private nature, and chastisement is not necessary for the benefit of others, the heavenly Father will forgive them, and spare the rod. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 Jno. 1:9. But if believers do not repent of their sins, the rod is sure to come sooner or later. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him," Ps. 89:30-33. Therefore, when believers realize that they have sinned they should promptly confess their sins to God, and repent with all their hearts, and ask the heavenly Father to forgive them, and to spare the rod. This might save a world of trouble. For believers

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sins there can be no hell penalty; only the chastening rod. Even this rod may be spared. These facts are sufficient reason for unspeakable comfort to all believers.

No Conflict
There are certain groups of Christians that teach sinless perfection; they teach that there should be no believers' sins; they cite such texts as: "He that committeth sin, is of the devil—Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin, because he is born of God," 1 Jno. 3:8, 9. Note 1st. In the fourth verse of this chapter, sin is defined as, "the transgression of the law." While studying this book this definition should be kept in mind. With it in mind, look again at our first text, "For ye are not under the law but under grace."

Since believers are not under the law, they can not transgress the law; in this sense they can not sin. How can a naturalized German at home in the United States of America, transgress the laws of Germany? Impossible. Only unbelievers are under the law. Therefore, only unbelievers can transgress the law; of course they are of the devil. Note 2nd. "Whosoever is born of God doth not commit sin." Let the Bible explain itself again. "That which is born of the Spirit is spirit," Jno. 3:6. That is, at conversion, only the "spirit" of man is born of God; the flesh is not. After conversion, the "spirit" of man, doth not sin, and can not sin, because it is born of God. In every human heart, at conversion, begins a warfare; "Flesh lusteth against the Spirit, and the Spirit against the flesh," Gal. 5:17. This is because the "spirit" is born of God, but the flesh is not. Paul gives himself as an example: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I—Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing," Rom. 7:15-18. The text teaches that Paul had not attained to sinless perfection. It further teaches that Pauls trouble was in his flesh, and not in his "spirit" that had been born of God. Therefore, "Whosoever is born of God," (that is the spirit of man after conversion) "doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God." That is one truth. But it is just as true, that, "There is no man," (while living in the flesh) "that sinneth not," 1 Kin. 8:46. Eccl. 7:20. Both are true; there is no conflict.

Joy and Power
While believers indulge any known sin in their lives, they lose the joy of salvation, and their spiritual power to do good. "If I regard iniquity in my heart, the Lord will not hear me," Ps. 66:18. "Restore unto me the joy of thy salvation, and then will I teach transgressors thy ways, and sinners shall be converted unto thee," Ps. 51:13. After David had committed a gross sin, it seems that he went for sometime without confessing it to God, or without repenting of it unto God. During this time, he did not lose salvation itself; but the "joy" of salvation. The Lord would not hear his prayers; he was no longer a soul winner. But in the course of time he did repent of his sin, and confess it to God. "Then" the "joy" of salvation returned; "then" he began again

to "teach transgressors" the way of the Lord; "then" sinners were "converted" under his preaching; he was happy again. Believers who indulge any known sin in their lives indefinitely, need to examine themselves to see whether they "be in the faith" at all or not. 2 Cor. 13:5. True believers are not only "hearers of the word," deceiving themselves; but true believers are "doers of the word," Jas. 1:22.

Christ the End of the Law
Our third text says: "For Christ is the end of the law for righteousness to every one that believeth." This may be illustrated by the following drawing.

Suppose that all the people of all the world who have reached the years of accountability are in these two squares: unbelievers in the square marked law; believers in the square marked grace. Then suppose that the dividing line between the two squares, is Christ. As explained above, under the law, there can be no salvation. Unbelievers only hope to flee from under the law and take refuge under grace. How? Christ says, "I am the way," Jno. 14:6. The act of accepting Christ, by repentance and faith, as a personal Savior, is the leap across the border line that separates between law and grace. No human soul can make that leap in his own strength. But the instant one accepts Christ as Saviour, that instant Christ saves, and Christ passes him over the line. He is then no longer an unbeliever under the law; but he is then a believer under grace, saved, and safe. Praise the Lord. Christ stands on this border line, and calls to all unbelievers, with trumpet voice, "Come unto me all ye that labor and are heavy laden, and I will give you rest," Mat. 11:28. Note the word "give"; there is no charge; salvation is free; "I will give you rest." Therefore, the Lord himself asks unbelievers, "Why will ye die?" Ezk. 33:11. In this text die, means go to hell. Why will ye go on to hell? Millions of excuses are offered by unbelievers; for not being saved; but there is not a shadow of virtue in any one, or all of them. Christ covers all in these words: "Ye will not come to me that ye might have life," Jno. 5:40. "Whosoever will let him take the water of life freely," Rev. 22:17. "Whosoever," is all inclusive; all unbelievers, including the vilest sinners, are cordially invited to come to Christ for salvation, and to be placed under the law, and to be placed under grace.

Whosoever heareth, shout, shout the sound; Spread the blessed tidings all the world around; Spread the joyful news wherever man is found; Whosoever will may come.

"Whosoever cometh, need not delay; Now the door is open, enter while you may; Jesus is the true, the only living way; Whosoever will, may come."

"Whosoever will, whosoever will; Send the proclamation over vale and hill; Tis a loving Father calls the wanderer home; Whosoever will, may come."

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—HOW FUNDS WERE SPENT

Statement Divulges
Agency '60 Receipts

NASHVILLE — (BP) — How did Southern Baptists' agencies share the nearly \$29 million received by the Convention last year through the Cooperative Program and designated gifts?

A report by the S B C treasurer here shows that the Foreign Mission Board received almost \$17 million. The Home Mission Board received \$5.6 million and the largest of its six seminaries, Southwestern, got slightly more than \$1 million.

No other convention agency reached seven figures in disbursements. Midwestern seminary, came the closest with \$663,000.

Others, in order, were: Southern Seminary — \$764,282; New Orleans seminary, — \$73,757; Southeastern seminary — \$666,814; Radio and Television Commission — \$606,401; Golden Gate Seminary — \$491,267; Annuity Board — \$333,719.

Carver School \$180,088; S B C Budget Fund — \$200,113; Brotherhood Commission — \$170,056; Carver School of Missions, and Social Work — \$150,086; American Seminary, — \$105,339; Southern hospitals (New Orleans & Jacksonville) — \$75,196; Education Commission — \$48,037; Historical Commission — \$38,020; Public Affairs Committee — \$33,019; Christian Life Commission — \$31,505; Southern Baptist Foundation — \$31,421.

Alliance Shares — Baptist World Alliance — \$31,421.

Texas Group To
Discuss Social,
Family Problems

FORT WORTH — (BP) — One of the first Southern Baptist meetings to try to meet head-on the problems of divorce, planned parenthood, adjustment within marriage and the breakdown of moral principles will be held on the campus of Southwestern Baptist Theological Seminary here Feb. 6-7.

Sponsored by the Christian Life Commission of the Baptist General Convention of Texas, the two-day workshop will dwell on the theme "Christianity in Family Life."

"Our primary goal," said Jimmy Allen, Director of the Christian Life Commission, "is to bring together Baptist leadership for a frank facing of the problems in family life in the light of the Scripture and its application to complex modern life."

Changing Ideals
Allen said that Baptist churches have largely ignored the changing ideals of our people, and that "our preachers are faced with the problem of divorced persons in the fellowship of the church."

Discussion groups will delve into the problems of divorce, and Allen said that he also hoped the conference could clear away some of the confusion concerning birth control.

CURRENT MISSIONARY
STATISTICS ARE REVEALED

At present there are 42,250 Protestant missionaries sent out to lands other than their own — 27,219 or 64.4 per cent from North America.

These and other statistics for 1960 were given in the November 23, 1960 Occasional Bulletin of the Missionary Research Library, New York City.

The Bulletin also reports that the North American foreign missionary force has increased 81 per cent during the past 10 years; 8.6 per cent since 1958.

The number of overseas missionary agencies listed in 1960 was 421, or 72 more than in 1958. This striking increase is due to two main reasons: the discovery of new missionary societies not previously included and the larger number of societies which responded in

\$887 (the Alliance received \$50,000 from the Convention operating budget. The \$887 is separate.)

Woman's Missionary Union, which is not an agency, but an auxiliary of the convention supported separately by Baptist women, received \$188. It did not share in Cooperative Program allocation.

With the exception of the Foreign and Home Mission boards, which receive substantial amounts through separate special offerings each year, the great majority of the funds received by any agency came through its allocation from the Cooperative Program.

12,000 Register
At Burma Baptist
Convention

MYITKYINA, Burma — (BWA) — The 92nd annual meeting of the Burma Baptist Convention — drawing more than 12,000 people from 14 communal groups throughout the nation — has been judged the largest Protestant assembly ever held in Burma. Of the total, 6,000 were registered delegates.

In a resolution opposing the government's announced plan to make Buddhism the State religion, the convention expressed fear that such a step would deprive non-Buddhists of basic human rights guaranteed by the present Constitution. The statement emphasized that religious and religious matters are purely matters of conscience and should not be mixed up with politics.

In another action, Burma Baptists drew up plans for a five-year evangelism campaign that will highlight in 1963 the 150th anniversary of the arrival of the first Baptist missionary to Burma, Adoniram Judson.

Isaac Perez To
Direct Education
In Panama

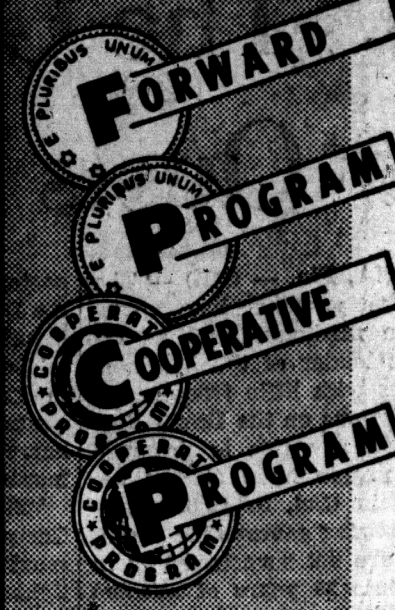
ATLANTA — (BP) — Isaac Perez of Dallas, Tex., was named Associate Superintendent in Charge of Religious Education for Southern Baptist Missions in Panama.

Perez, Associate in Charge of Education and Promotion in the Language Missions Department of the Baptist General Convention of Texas, began his new work in January.

A former missionary in Panama, Perez will work with L. D. Wood of Balboa, Canal Zone, Superintendent of Home Mission Board Work in Panama. His task will be helping Panamanian Baptist churches to establish educational programs.

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

OUR
BEST
FOR
CHRIST
AND
HIS
CHURCH

"The Baptist Hour" Changes Format
To Meet The Demands of Today

The pioneer radio ministry of "The Baptist Hour," begun 20 years ago this month, is being observed by changing the old format to conform to the new demands of today's radio listener.

"The Baptist Hour" was a pioneer in the use of the modified worship service on radio, said Paul M. Stevens, Director of Southern Baptists' Radio-TV Commission. "It is again pioneering in terms of taking advantage of developments in equipment and programming as it turns to a better way of presenting the gospel of Christ on radio."

Pilot Programs
The research and development division of the Radio-TV Commission went to work on the new format more than a year ago. Pilot programs of the new "Baptist Hour" were first previewed by radio station managers and other interested parties in August, 1959, Stevens reported.

Result of the efforts has been a unique format among all the religious radio programs in America, presented on the air for the first time January 1 over all 450 stations which carry "The Baptist Hour" weekly.

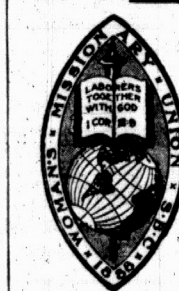
New Format
Stevens pointed out that in many instances the local church is now able to use the old "Baptist Hour" format as effectively as the Radio-TV Commission. "It stands to reason," he said, "that with all the equipment and know-how of this agency we should be able to prepare and present a program beyond the ability of the local church or even the small radio station."

He predicted the new format will expand the reach of "The Baptist Hour" through new outlets to an all-time high in 1961.

Australia Plans
Youth Conference

SYDNEY, Australia — (BWA) — A registration of 1,000 delegates, the most representative group of young people ever assembled in Australia, is expected for the Australian Baptist Youth Conference in Sydney January 10-18.

J. H. Knights, executive secretary of the Australian Baptist Board of Christian Education and Publication, said that an anticipated 500 of the young people will come from outside New South Wales.



Woman's Missionary Union

President—MRS. J. T. LYONS, McComb
Executive Secretary—MISS EDWINA ROBINSON
YWA Director—MISS MARJEAN PATTERSON
Sunbeam Director—MISS WAUDINE STOREY

COMMITTEE CHAIRMEN — these suggestions for "Effective Group Discussions" are most applicable and helpful for ALL committee work!

Arrange for comfortable facilities ahead of time. Start and end on time schedule. Help the participants to know each other. Encourage an atmosphere in which free and informal talking can occur.

Do all you can to develop a "we" feeling. Accept all participants as significant persons. Don't stifle your group by talking too much yourself. Learn to listen to participants' ideas as well as words. Use chalkboard to summarize, or have a recorder summarize. Encourage members to talk and express their opinions.

Try to draw quiet members into the discussion. Smile at them. Ask them for their opinions. Ask them if they have had experiences related to the subject.

You are not required to make any contributions yourself! You can supply facts or give other information. But it is better to ask if anyone knows any pertinent facts.

Try to ask "significant" or "analytical" questions. Use the "How do we . . . ?" or the "Why do we . . . ?" approach. Often ask, "What do the rest of you think of that idea?"

Wide and aimless wandering can be avoided by asking questions or asking for a summary from the recorder.

(a) Where are we?
(b) What have we covered?
(c) What other significant areas are there to cover? Summarize at the end.

—Newsletter

SEARCH ME, O GOD

HOW DO I WORK—feverishly, knocking others down to get there, ignoring others to reach the goal, in relaxed spirit, trusting God to lead and work through me?

HOW DO I MEET PROBLEMS—bury head in sand, blame someone else—face with honesty and prayer?

HOW DO I TAKE CRITICISM—get mad, retaliate, accept, evaluate, use?

HOW DO I TREAT OTHER WOMEN—scold, boss, criticize, encourage, praise, love, respect?

AM I SENSITIVE TO NEEDS OF OTHERS—or just sensitive to slights and hurts?

DO I PLAN IN DETAIL?

AM I ABLE TO PRAY THROUGH—or only about problems?

WILL I THINK ABOUT THE MEMBERS—as individuals and pray for them?

DO I SEEK TO "GET MY WAY"—do I tell others what to do?

AM I INCLINED TO CHOOSE THE EASY WAY?

CAN I FORGIVE—the one who has mistreated me?

DO I USE ONLY THE ATTRACTIVE, talented woman?

DO I LOSE MY TEMPER? Am I nervous and fidgety?

DO I TALK TOO MUCH?

DO I DO TOO MUCH OF THE WORK?



IT'S ALL HERE and a little bit more," triumphantly reports Catherine Palmer, Jackson, who is YWA president of Clarke College as she presents to Mr. J. B. Costlow a box of envelopes which contain \$1,162.00, the Lottie Moon Christmas offering given to foreign missions by the Clarke College students during December. With an original goal set by the YWA for \$1,111.00, Mr. Costlow, B. S. U. Director, led the rest of the campus personnel to go over the top. Keen excitement was shown throughout the period of self-denial giving and many students reported to their home churches last Sunday in Alabama, Florida, Louisiana and Mississippi about the extraordinary achievement. (Photo by Charles Byram).

Textile Mill Purchase
Said Normal Investment

CHERAW, S. C. — (BP) — A Southern Baptist Convention Board bought a large textile mill here and Baptist leaders said it was a normal real estate investment.

Burlington Industries sold the \$2.9 million plant to the Annuity Board of the Convention. The Annuity Board leased the plant back for 20 years to Burlington Industries, with options to renew the lease up to 50 years total.

Fred W. Noe, Dallas, Director of Investments for the Baptist agency, said the Board's investment will be completely paid off during the 20-year first lease.

He added it was called a "net-net lease." This means that Burlington Industries will bear all the expenses for property, taxes, insurance, and maintenance, according to Noe. "We have \$15 million invested in industrial lease-purchases in the South and West," Noe reported. The agency purchased an industry in Louisville, Ky., a few years ago on the same basis.

The Annuity Board is the Convention's agency to handle

retirement plans for its more than 30,000 pastors and agency employees. Funds contributed by the employers and employees are invested by the Annuity Board.

The Annuity Board invests its funds equally in bonds, stocks, mortgage loans, and industrial plants, Noe said.

Noe said the Board had this policy on such investments:

"A purchase leaseback is a relatively new but effective source of earning for a pension fund. Funds are used to purchase a property which is leased on a net basis at rentals sufficient to amortize the investment completely during the original term of the lease in addition to paying an acceptable yield on the investment."

"Being on a net basis means that all taxes, insurance, maintenance, and repairs are paid by the lessee; all rents received going, therefore, to amortization of principal or interest."

"A leaseback is advantageous to both the lessor and lessee. The lessee can write off the rentals against profits more rapidly than depreciation

would be permitted were the building owned. The lessor has an advantage in that, in addition to recovering in rent the entire cost of the property plus an interest yield, the property will produce rentals beyond the original lease when the amount invested will have been diminished to zero, thus establishing what is in effect a perpetual endowment.

"Many institutions administering endowment and pension funds have come to favor the purchase leaseback as an effective channel of investment effecting at once some of the advantages of both mortgage loans and property ownership."

"Notable examples of the purchase leaseback situations of the Annuity Board exist in South Carolina, such as the plant for the Homelite Division of Textron, Inc. at Greer, the Dunlop Tire and Rubber Plant at Westminster, and the new Burlington Industries plant at Cheraw.

"It should be observed that these represent the investment of funds which have been deposited to await their time of need — when the members come to retirement. The funds are not surplus funds in any sense but are funds which otherwise would be idle until needed to pay annuities."

Vocations Week
To Emphasize
Jubilee

NASHVILLE, Tenn. — (BSB) — Dedicated Vocations Week on college campuses will be tied in closely with the 1961 Baptist Jubilee Advance emphasis on stewardship and enlistment this year. Co-ordinating their efforts in this project are Dr. William Hall Preston, staff associate in the Student Department, and Lloyd T. Householder, Jr., church-related vocations counselor, Baptist Sunday School Board, Nashville.

Preston and Householder are working closely with the six Southern Baptist seminaries to bring new meaning to life commitment day for college students, climaxing Dedicated Vocations Week. The dates, Feb. 5-12, have been suggested for the special week this year.

The Life Commitment Day for college students precedes the Life Commitment Sunday climaxing youth week in the local churches by two months. Both days serve as an occasion upon which the pastors can make clear God's call to youth for church-related vocational service, and both can be centered around the discussions, information, and laboratory experiences of the preceding weeks.

BAPTIST TRAINING UNION
POST OFFICE BOX 530 DEPARTMENT JACKSON, MISSISSIPPI

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OFFICE SECRETARY: MISS JEANETTE ANDERSON
RECORDS SECRETARY: MRS. RACHEL PYRON

ASSOCIATES: G. G. PIERCE, MISS EVELYN GEORGE, JAMES HARRELL

ENLARGEMENT CLINIC AND LEADERSHIP
WORKSHOP

Tidwell



Crenshaw

Mr. Charles Tidwell, Training Union Director for Hinds Association and Mr. Versil Crenshaw of the Training Union Department, Nashville, will lead the Enlargement Clinic and Leadership Workshop to be held in Jackson, February 26-March 3, 1961. Even though the meetings will be held at First Baptist Church, all of the churches in Hinds Association will have the services of an enlargement consultant who will work with the pastor and other Training Union leadership in an attempt to enlarge the organization and membership.

The Leadership Workshop is for Training Union workers over the entire state and sessions will be held on Monday, Tuesday, Thursday and Friday nights, 7:00-9:25 p. m. at First Baptist Church, Jackson.

Morning meetings on Monday, Wednesday and Friday, 9:00-12:00 noon, will highlight the principles, curriculum and objectives of Training Union. Dr. Philip Harris, Secretary of the Training Union Department, Nashville; Dr. Joe Davis Heacock, Professor of Religious Education, Southwestern Seminary, Ft. Worth; and Dr. Chester L. Quarles, Executive Secretary, Mississippi Baptist Convention, will speak at these sessions.

Clinicians from over the state are invited to work with the consultants in the churches to learn the program. The consultants are Training Union Department personnel and educational workers from ten neighboring states.

The workshop faculty will be made up of the age group workers from the Training Union Department, Nashville, and other outstanding leaders from over the state.

JOHN H. TRIBBLE, deacon at W

above with members of his family

Wayside Honor

Wayside Church, Yalobusha County, honored John H. Tribble with a "This Is Your Life" program on December 25. The fruitful life of Mr. Tribble was reviewed from the time of his birth in 1878 until the present time. Highlights were projected pictures of his early manhood and a tape-recorded message from Dr. D. M. Nelson, a boyhood friend of Mr. Tribble's. A bouquet of red roses was presented to Mrs. Tribble.

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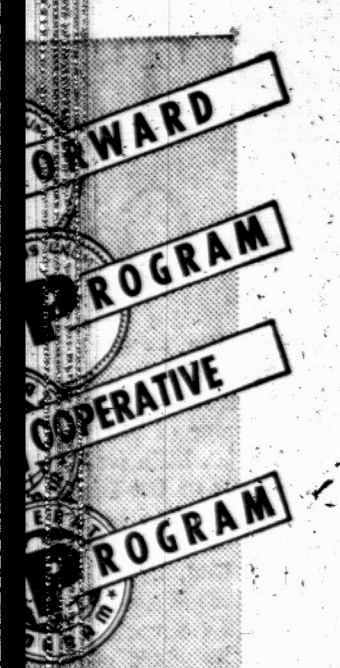
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Jackson, M



Changes Format demands of Today

New Format
pointed out that in
stances the local
show able to use the
"Radio-TV" format as
the "Radio-TV" format as
"It stands to reason,"
said, "that with all
equipment and know-how
the agency we should be
able to present a
range beyond the ability of
local church or even the
radio station."

Australia Plans Youth Conference

Registration of 1,000
the most representative
group of young people
assembled in Australia.
The Australian Baptist
Youth Conference in
January 10-18.
H. Knights, executive sec-
retary of the Australian Bap-
tist Board of Christian Educa-
tion, said that
anticipated 500 of the young
people will come from outside
of South Wales.

Missionary Union

J. W. TONS, McComb
Miss Edwina Robinson
Miss Jean Patterson
Miss Audine Storey

suggestions for "Effective
and helpful for ALL
hearing time.

free and informal talking
"Selling
fict persons.
tough yourself.
deed as well as words.
have a recorder summarize
ess their opinions.

discussion.
related to the subject.
contributions yourself
her information.
knows any pertinent facts.
cal questions.
the "Why do we...?" ap-
you think of that idea?"
asked by asking questions
reorder.

where to cover?

Newsletter
O. G. G. G.
nocking others down to get
the goal in relaxed spirit
through me?
ry ship in sand, blame some-
one else?
ge mad, retaliate, accept,
EX. could, boss, criticize, en-

OTHERS—or just sensitive
only about problems?
EMERGENS—as individuals and
do tell others what to do?
ESSY WAY?
as mistreated me?
FIVE talented woman?
nervous and fidgety?

FORK



JOHN H. TRIBBLE, deacon at Wayside for 55 years, is pictured above with members of his family.

Wayside Honors Deacon Tribble

Wayside Church, Yalobusha County, honored John H. Tribble with a "This Is Your Life" program on December 25. The fruitful life of Mr. Tribble was reviewed from the time of his birth in 1878 until the present time. Highlights were projected pictures of his early manhood and a tape-recorded message from Dr. D. M. Nelson, a boyhood friend of Mr. Tribble's. A bouquet of red roses was presented to Mrs. Tribble,

this being the occasion of their fifty-sixth Wedding Anniversary. A book of letters from friends and relatives expressing love and appreciation was presented to Mr. Tribble. Eight of Mr. Tribble's nine children were present, several grandchildren and great-grandchildren, a brother, Jim Tribble and a boyhood friend, Leo Hill of Webb. Mr. Tribble has served as Justice of the Peace in Yalobusha County for forty-four years, and as a deacon of Wayside Church for fifty-five years. Rev. Royce Bynum is Wayside pastor.

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Here's blessed relief from torture and misery of rectal itching, chafing, rash and eczema with a new amazing scientific formula called LANACANE. This fast-acting stainless medication kills harmful bacteria germs while it soothes raw, irritated and inflamed skin tissue. Stops scratching and so speeds healing. Don't suffer! Get LANACANE at drugists!

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Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

JANUARY 8, 1961

Amity	40	35
Arcola	83	30
Artesia	64	57
Batesville, First	512	205
Bethel (Coplak)	110	72
Bethlehem (Jones)	150	99
Biloxi, First	332	10
Biloxi, Bay Vista	89	69
Brookhaven, First	338	303
Main	778	281
Halbert Heights	60	22
Bruce, First	348	117
Byram (Memo. Hinds)	128	42
Calhoun City, First	380	159
Canton, First	404	137
Carthage, First	266	114
Clarksdale, Oakhurst	669	188
Cleveland, First	505	128
Cleveland, Immanuel	235	87
Cleveland, Calvary	210	104
Clinton, Morrison Hgts.	191	142
Collins	242	127
Forest	367	105
Greenville, Parkway	357	138
Greenwood, North	484	128
Greenwood, Calvary	215	104
Grenada, Emmanuel	228	81
Gulport, Grace Mem.	297	103
Hattiesburg:		
Main Street	383	449
North Main	28	19
University	101	54
Central	289	154
38th Avenue	265	135
Jackson:		
Ridgcrest	394	343
Robinson	128	75
Southside	257	151
Calvary	1565	539
Central	358	302
Mission	48	37
Daniel Memorial	1165	526
Temple	151	502
Parkway	1100	510
McDowell Road	313	171
Forest Hill	154	96
First	189	120
Broadmoor	1001	449
West Jackson	443	181
Highland	268	149
Midway	390	177
Alta Vista	390	177
Van Winkle	727	311
Hillcrest	620	242
Kosciusko, First	631	235
Main	11	225
Maple	11	225
Laurel, First	645	203
Laurel, Highland	118	81
Linwood (Neshoba)	118	81
Lucedale, First	347	161
Lyon	187	56
Roundaway Mission	30	15
McComb:		
Locust Street	188	83
Central	210	76
South	243	1
Meridian:		
St. Hild	809	192
Poplar Springs Dr.	628	199
Key Field	136	89
8th Avenue	199	101
Midway	219	150
Natchez, Morgantown	131	198
New Albany, First	677	298
Newton, First	483	209
Mission	696	272
Oxford, First	517	189
Pascagoula, First	517	189
Pelahatchie	172	81
Petal, Crestview	176	81
Picayune, First	591	183
Main	561	30
Mission	595	174
Ripley, First	322	129
Mission	73	45
Rolling Fork, First	287	7
Rosedale, First	160	79
Ruville	292	98
Sand Hill (Jones)	67	2
Sherman	109	38
Shiloh (Chickasaw)	34	21
Soso, First	136	53
Springfield	131	86
Starkville, First	1032	442
Stonewall	180	75
Terry	503	124
Tupelo, Harrisburg	696	227
Union, First	370	154
Mission	88	54
West Point, First	593	206
West Point, Shiloh	163	88
Wheeler Grove (Alc.)	105	89
JANUARY 1, 1961		
Artesia	58	55
Biloxi, Big Ridge	118	70
Bruce, First	116	72
Calhoun City, First	287	128
Carthage, First	236	77
Cleveland, First	334	96
Collins	386	124
Corinth, First	379	115
Damascus, Flora	25	30
Laurel, Plainway	124	44
Lyon	150	30
Roundaway Mission	23	4
Newton, First	17	154
Mission	17	154
Pascagoula, First	556	153
Potts Camp, First	133	59
Ruth	76	52
Sand Hill (Jones)	57	40
Sharon (GC)	109	76
Shiloh	192	81
Stonewall	66	33
Sturdivant	413	103
Tupelo, First	616	105
West Point, Calvary	109	99
Wheeler Grove (Alc.)	109	99
Amory, First	459	162
Batesville, First	459	162
Bethel (Coplak)	121	75
Bethlehem (Jones)	191	116
Connersville (Marshall)	91	39
Lucedale, First	139	139
Meridian, Key Field	114	84
New Hope (Covington)	120	63
Quitman, First	327	137
Ripley, First	367	137
Main	65	39
Mission	133	78
Springfield (Scott)	133	78
Shiloh ((Chickasaw)	35	29
Tupelo, Calvary	434	180

that there was more truth in the world and word of God than he had yet learned, and his heart was hungry for more of the bread of life. Then, he was a leader of his people, especially of the youth, the leaders of the near tomorrow, and, hence, must be careful that the instruction they received and were created by was right and in accord with the truth of God. He was correct then in coming to Jesus for his own soul's sake and to discharge his duty to those over whom he had obligation to rule.

I. NECESSITY FOR THE BIRTH. "Except a man be born anew, or again, or from above" (The word He used may mean any one of the three, and I think it means all three in this passage) "he cannot see the kingdom of God" (John 3:3).

Every man living has been born once, that natural birth is "of the flesh." Little babies are precious, as also are little boys and girls at play. They have been born once, "Born of the flesh." And one and all of such who die in infancy are saved by the grace of God in Jesus, no repentance of theirs required, because they have not lived to a time when choices are deliberately made, and the evil way has been chosen instead of the good!

But when arrived at the "age of accountability" the words of the Lord to Nicodemus have application, "Ye must be born anew." "That which is born of the flesh is flesh." Not one of all the countless sons of men was born a citizen of the Kingdom of Heaven, a child of God. The only way to become a member of the family of God is to be born into it. "Ye must be born anew."

II. THE WAY, THE METHOD, OF THE NEW BIRTH. "Marvel not that I said unto thee, ye must be born again" (John 3:7). "That which is born of the spirit." All that I have said before arises out of this statement. Now, I believe this, but how am I to be made anew, to be born again? The Lord teaches Nicodemus by means of a parable, an illustration.

Out in the wilderness, the people sinned, and God the righteous, punished their sin by sending fiery serpents among them to bite them, and those bitten died. Moses went, therefore, to God in passionate intercession for mercy to His sinning people. Their God asked for an evidence of their faith in Him.

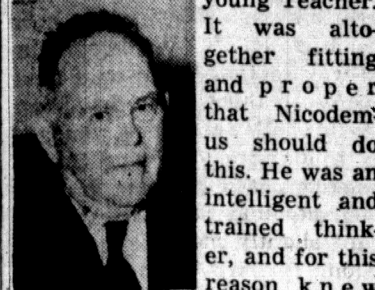
Of course a lack of faith in God had led the people to their sin against Him in the first place. Now He demanded of them an act of faith. Just as long afterwards Elisha required of Naaman the Syrian, captain of the hosts of the king of Syria, that he dip himself seven times in Jordan that his leprosy might be cleaned, so in the case of the fiery serpents, the Lord required an act of faith on the part of the sinning Israelites.

Each man serpent-bitten should look upon a brazen serpent in the faith that a faithful look would bring healing from the serpent's bite. As in this case the serpent was lifted up that all the people might see, so also should "the Son of Man" be lifted up that "Whosoever believed in Him should not perish, but have eternal life." Believeth what? Why, that He came into the world for this very thing, to save the sinners who would believe that he would save every one who would believe that He could and eagerly would save him who believed.

III. FRUIT, OR RESULT OF THE NEW BIRTH. "That who

By Dr. L. Bracey Campbell
Scripture Text: John 3.

INTRODUCTION. The scene of this lesson is somewhere in Jerusalem. Here a learned man of the Pharisees visits Jesus with purpose to have personal interview with Him and in intimate conversation come to know more of this striking young Teacher.



It was altogether fitting and proper that Nicodemus should do this. He was an intelligent and trained thinker, and for this reason knew that there was more truth in the world and word of God than he had yet learned, and his heart was hungry for more of the bread of life. Then, he was a leader of his people, especially of the youth, the leaders of the near tomorrow, and, hence, must be careful that the instruction they received and were created by was right and in accord with the truth of God. He was correct then in coming to Jesus for his own soul's sake and to discharge his duty to those over whom he had obligation to rule.

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III. FRUIT, OR RESULT OF THE NEW BIRTH. "That who

—THE SUNDAY SCHOOL LESSON

You Must Be Born Anew...

ever believes in Him should not perish but have eternal life" (John 3:16 RSV). Have you ever stopped to think of the meaning of the word "perish"? Just to shrivel a wee bit, day by day, through years unnumbered, to become a little less able, a little less aware, a little less conscious, like the awful progressive spiritual atrophy, the moral atrophy, the mental atrophy, the physical atrophy. How horrible this, to say no word of the unspeakable sufferings, the ever mounting miseries of hell.

Now look at the contrasting position of those who believe and in consequence, do, "Not perish but have eternal life." May I call your attention to the fact that it is not merely "everlasting" life, but eternal life. So all the revisions ren-

der this word. It is not simply everlasting, unending existence. If that be the meaning, the devil and all his angels of the pit have that. But ETERNAL life is a kind, a quality, a sort, an intensity of life. It is the most of the best of life. It is the same life substance of life that beats in the bosom of the Lord God Almighty, and of Jesus Christ, His Son, Our Lord. It will never find end till the angels chant a funeral requiem above the grave of God.

And this the Grand inheritance into which all the regenerate are born of the Spirit of the Almighty. Sit still for a little while and let the realization of the belief kindle into full flame the light of the Hope that abideth in the heart of the faithful everywhere.

BAPTISTS KEEP IN TOUCH WITH MILITARY PERSONNEL

Atlanta — (BP) — Church life was brought into closer contact with Southern Baptist Military personnel and their families during 1960 according to George Cummins of Atlanta.

Cummins, recently retired director of the chaplains division of the denomination's Home Mission Board said that the secretary of military personnel ministries, E. L. Ackiss, visited 47 military installations and commands in the United States during the year.

The ministry to military personnel which Ackiss heads seeks to keep the local church in touch with Southern Baptist military personnel and their families. The ministry also seeks to provide names of servicemen for Baptist churches in the areas near their bases.

Ackiss, of Atlanta, called on commands of all branches of the service and visited installations across the country.

"Some of our Southern Baptist churches are extending their spiritual ministries to personnel serving on ships at sea and in foreign waters through dependents living in port cities," said Ackiss.

Ackiss also leads churches in developing a ministry to their youth preparing to enter service and keeping contact with them while they are in military service.

Sunday School Department

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State Vacation Bible School Clinic

Garaywa — January 30-31

SEND A TEAM from your ASSOCIATION, including:

V.B.S. Superintendent
Intermediate Leader
Junior Leader
Primary Leader
Beginner Leader
Nursery Leader.

For each association sending a complete and bona fide team of SIX, the Sunday School Department will provide room and meals at GARAYWA plus \$.04 a mile (not to exceed two cars.) This team will return to their association and conduct their own ONE DAY VACATION BIBLE SCHOOL CLINIC.

Workers should bring their own linens, textbooks and Bible. Junior and Intermediate workers should bring one good sample of creative activity.

Clinic begins at 1:30 Monday and closes at 8:30 p. m. Tuesday.

Off The Record

Man setting up a television set (pointing to the antenna): This goes on the roof of your house.

Moe: Boy, it's just as I said. One thing leads to another. Now we'll have to get a roof put on our house.

A patient rang the bell of a young dentist who had just started out to practice. The dentist's wife opened the door. "Can I see the doctor?" asked the patient.

"Couldn't you come tomorrow night?" asked the wife.

"Is he that busy?" inquired the patient.

"No," said the wife, with a winning smile, "but you are his first patient and I'd like to surprise him tomorrow, as it's his anniversary."

Two teens met on the street. One of them was leading a bulldog on a leash. "Look what I got for my girl friend," said one.

"Boy," was the reply, "how did you ever make a trade like that?"

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'The Baptist Hr.' 20 Years Old

Twenty years ago today (Jan. 5, 1941) "The Baptist Hour" was born. The scene was the auditorium of the First Baptist Church, Shreveport, La., where the church's choir and pastor, Dr. M. E. Dodd, had gathered. The time was early Sunday morning.

Telephone lines carried the sounds of the program to KWKH, Shreveport, from which the 30-minute modified worship service was sent to 17 stations in 11 states.

Station KWKH still broadcasts "The Baptist Hour," but the number of stations has grown from 17 to 450, and the states from 11 to 36, plus several foreign countries. The listening audience is variously estimated at between 10 and 50 million people a week.

The first program began unassumingly. The organist played one verse of "My Faith Looks Up To Thee," after which the church choir sang the first verse of this familiar hymn. A minute of introduction followed and Dr. Dodd took over. In his opening remarks he saluted the late Dr. S. F. Lowe, then chairman of the radio committee, and the late Dr. W. W. Hamilton, then president of the Southern Baptist Convention.

Dr. Dodd's sermon on the first "Baptist Hour" was entitled "Christ and Human Crises." By today's religious programming standards it would be considered too long—over 20 minutes.

Behind the house where I lived last year in Penang is a huge Chinese cemetery, and daily I was reminded of the tens of thousands who died without a knowledge of Christ. Behind the house where I am now living in Singapore is a small Chinese temple, and daily I am reminded of the multitudes who are living without a knowledge of Christ. — Lillie Rogers, missionary to Malaya.



Rev. C. Carman Sharp

Accepts Church In Kentucky

Rev. C. Carman Sharp, pastor of the Clarksdale Church, Clarksdale, resigned Sunday, January 1, to accept the pastorate of the Deer Park Baptist Church in Louisville, Kentucky.

Rev. Sharp came to Clarksdale six and one-half years ago from Bardonia, Kentucky. He will move with his family to Louisville, February 1.

Baptist Minister Imprisoned By Greek Court

CHALKIS, Greece — (BWA) — Spiros Zodiates, an ordained Baptist minister has been sentenced to 45 days in prison for using the title of "Reverend" in front of his name in evangelistic messages published in a Greek newspaper.

Zodiates, general secretary of the American mission to Greeks in New York, has been running the evangelistic messages as paid advertisements in some 100 Greek publications. The Chalkis criminal court found Zodiates' use of the term Reverend in violation of a Greek Orthodox canon law which provides that only Greek Orthodox or Roman Catholic ordained priests have the right to use the title.

—DEVOTIONAL— Jesus Asks A Heart-Searching Question

By Rev. E. L. Howell
Secretary, State Brotherhood Department

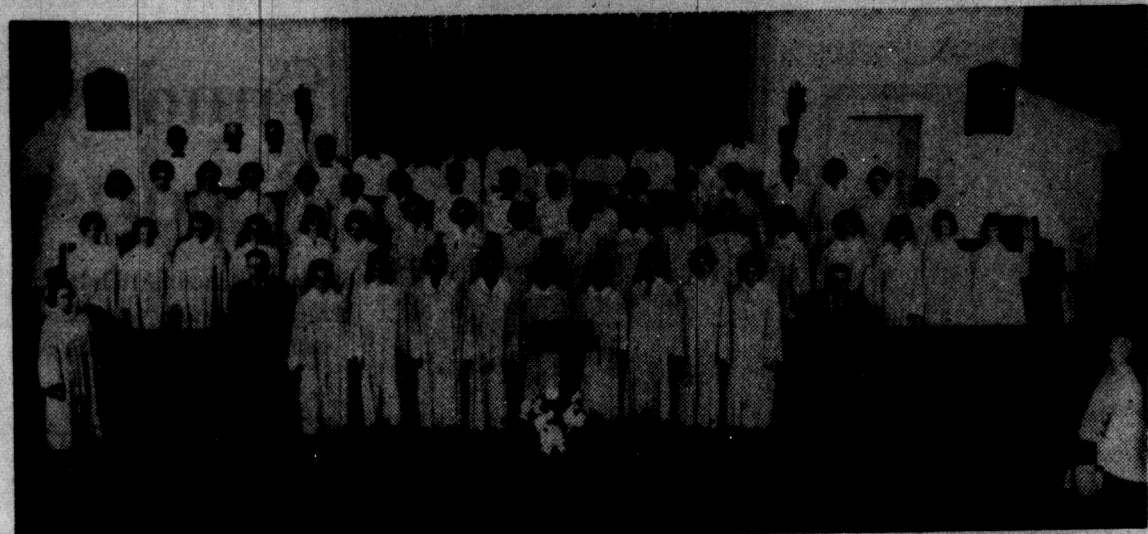
In Mark 8:27-30 we find Jesus asking a heart-searching question and receiving a heartfelt answer. He asked his disciples a question which may seem to be only a casual one on the surface, but He was evidently building up to the main question which He had in mind. His first question was a general one asking his disciples what "men" or the people were saying about Jesus. They were the ones who should have been interested enough in his work to know what people were thinking. They should have been living, teaching, and conducting themselves in such a way so that they would have been helping people to think the right things about Christ. As his followers today, you and I should know what the world is thinking about Jesus Christ, the Saviour of the world. We should not only know, but we should live, teach, and conduct ourselves in such a way that the world would have its attention turned toward Jesus Christ. Jesus expected these disciples of his to have the answer and they had it. The followers of Christ today should also know what the world is thinking about Jesus. The men of that day had an answer, but it was not the right answer. Some said that Jesus was John the Baptist, others said that He was Elias, and still others said one of the prophets. The people had an answer, but not the correct one. They evidently were interested in who Jesus was, but they did not know him to be the Christ.

Personal Application
Then Jesus turns from the general application of his question to the individual and personal application of it. He asks his disciples the pointed, heart-searching question, "but whom do you say that I am?" Now the situation is different. The area has been cut down. The question has become very personal. Again we find that the disciples had the answer. That is the wonderful thing about this heart-searching question—they had the heart-felt answer. Yes, they had the right answer. Peter, acting as spokesman for the group, was quick to give expression as he voiced the heart-felt answer. They all knew; however, Peter spoke for them as he said, "Thou art the Christ." Another of the gospels records Peter as saying, "Thou art the Christ, the Son of the living God." Peter had the right answer. He was not passing on information that had been merely given to him or repeating something that someone had told him about Christ. He spoke emphatically concerning a knowledge which was his by the experience of the faith of his heart.

If you were asked this heart-searching question, what would your answer be? Could you say out of the experience of your heart through faith that Jesus is your Saviour, that He is the Son of the living God?

'SOLUTION FOR OUR PROBLEMS'

MOSCOW, U. S. S. R. — (BWA) — When Van Cliburn, the young American pianist, visited Moscow Baptist Church, he made the following notation in the visitors' book: "I appreciate so very much your great enthusiasm for God. Your church and my visit to it this day will always remain an inspiration for me throughout my life. Christian love, is, of course, the solution for our problems. May our Lord bless you continuously and in all ways. I especially enjoyed your beautiful choir and choral music."



SUNDAY NIGHT, December 18, the combined Adult and Youth choirs of Aberdeen, First Church presented the Christmas cantata, "Night of Miracles," by John W. Peterson. There were 59 singers in the group. Soloists were: Mrs. Bob Kelley, soprano; David Freeman, tenor; and Carl Cooper, bass. The accompanists were Mrs. George Crawford, organ; and Mrs. Marvin Harlow, piano. J. T. Taylor, Minister of Music and Education, directed the combined choirs. The narrator was Miss Judy Smith. Rev. N. F. Davis, Jr. is the pastor.

First, Hattiesburg, Burns The Mortgage

First Church, Hattiesburg, had a service of dedication on Sunday, January 1, at which the deed of trust (mortgage) on their new building was burned. Ab Jones, who joined the church and was baptized on Christmas day, ignited the papers. In addition to being the newest member of the church, the nine-year old boy is the grandson of the chairman of the building committee, E. C. Polk.

The congregation entered the new building on Sunday, March 29, 1953. The cost of the entire program was \$777,716. The congregation has paid off the debt in about seven years. The current value of the property is estimated in excess of one million dollars.

The current issue of the church paper, THE MESSENGER, states that the building was not erected with mission money. In fact, contributions to missions have gone up more than 300% since they broke ground, and during the past year the church gave more than \$45,000 to mission causes.

The church is one of the largest colonial structures in America which was built completely at one time. It is pictured in the Baptist Encyclopedia and in several publications of the Department of Architecture of the Sunday

School Board. During the debt-paying phase several pieces of property were bought for parking and building expansion. The 1961 budget includes an expansion fund to be used for additional buildings and property.

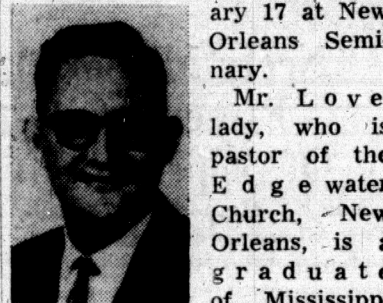
Also Sunday was the eleventh anniversary of the pastor, Dr. Clyde C. Bryan. During these eleven years the church has

gone through all three phases of a complete building program — planning, construction, and debt-paying. The church has received 2135 new members and given \$1,458,167 in tithes and offerings.

Members of the Building Committee were: E. C. Polk, chairman, I. L. Stockstill, co-chairman, Dr. E. W. Green, Dr. J. P. Culpepper, E. W. Bryant, Dr. T. E. Ross, Jack F. Burke, W. J. Morris, R. W. Fox, T. H. Gooch, H. W. McMillan, E. B. Conn, R. F. Bass, Earl Roseberry, Earl Hinton, J. M. Lewis, Jeff Harrison, Mr. and Mrs. J. K. Travis, Mrs. J. W. Askew, and Mrs. J. E. Hulet.

To Receive TH.M. At New Orleans

Rev. Joe R. Lovelady, son of Mrs. Fronie Lovelady, Oxford will be awarded the master of theology degree at mid-term commencement exercises Janu-



ary 17 at New Orleans Seminary. Mr. Lovelady, who is pastor of the Edgewater Church, New Orleans, is a graduate of Mississippi

College, and received the bachelor of divinity degree from the New Orleans Seminary. Rev. Lovelady is married to the former Betty Houston, Colquitt, Georgia.

That special, deeper prayer of yours helped a whole family accept Christ. Your money bought streptomycin for a young mother coughing blood and put a New Testament in the hands of a man who had just learned what it means to be saved from physical death. Your surrender to mission service or to a positive, more immediate relationship to foreign missions is going to make possible increases in missionary personnel here and step up the beginning of churches. — Robert L. Lambright, missionary to Indonesia.



THE FIVE CHOIRS at Marion Church, Marion, Mississippi presented their annual Christmas program December 18. The Beginners were dressed in red choir capes, the Primaries in blue, Juniors in green, Intermediates in black, and Young People and Adults in maroon. The choirs were under the direction of Buddy McElroy, minister of music. Rev. Allan Webb is the pastor.



Rev. William H. Graham

BENTON CALLS NEW PASTOR

Rev. William H. Graham has accepted the pastorate of Benton Church in Yazoo County. A native of Port Sulphur, Louisiana, he has served for the past two years as pastor of Oak Grove Church in Jeff Davis Association.

Rev. Graham received the B. A. degree from Louisiana College in Pineville, Louisiana, and the M. R. E. and B. D. degrees from New Orleans Seminary.

He is married to the former Patricia May Elliott of Glenmora, Louisiana. The couple have four children, Rebecca, Cindy, Kim, and Charles William.

Dr. Foy Rogers, Secretary of the Cooperative Missions Department, Jackson, has been serving as supply pastor at Benton.

FIFTY ATTEND WATCH NIGHT

From nine until twelve o'clock on New Year's Eve, the Young People's Department of the Antioch Church, Columbus, sponsored a Watch Night service, with 50 people in attendance.

Brown Bryant, Kenneth Cooper, Leonard Bowden, and Rev. Banks Hardy, pastor, gave devotional talks. Albert Gooch, choir director, led the song service.

Lewis Goodman was in charge of entertainment features in the recreation room. Mothers of the members of the single Young People's class furnished refreshments.

Those present knelt in prayer as the new year came in. Rev. Hardy led in the closing prayer at 12:01.

'New English Bible' N. T. Scheduled For March Publication

NEW YORK (EP) — March 14, 1961 will be publication date in this country and abroad for the New Testament portion of The New English Bible to be published by Cambridge University Press and Oxford University Press.

One million copies of the 460-page Testament will be printed throughout the English-speaking world, including the U. S., Canada, England, Australia, New Zealand, India and South Africa.



Lee Webb

Lee Webb has accepted the call of Lucien Church as Minister of Music and Youth Education. He began this work on January 1, 1961. Lee, whose home is at Florence, is a nineteen-year-old sophomore at Mississippi College, where he is a member of the Band and the Concert Choir. His parents are Mr. and Mrs. Hurst L. Webb of Florence. Rev. J. W. Lee is the pastor at Lucien.

COUPLE GIVES 'NEST EGG' FOR MEDICAL MISSIONS

LITTLE ROCK, Ark. — (BP) — An anonymous Arkansas couple turned over \$9000 to the State Baptist Foundation here for educating a medical mission volunteer. The \$9000 represents a family "nest egg" saved over several years.

The couple has a 14-year-old daughter who wants to become a medical missionary. The gift carries the condition that the money be used for her graduate medical education if she follows through. Parents will pay her college expenses.

If she does not continue into medical school, the money will be used to support some other Baptist student training for medical missionary service.

HISTORIAN SAYS PRESENT AGE CHRISTIANITY'S BEST

ATLANTA — (BP) — The present revolutionary age is the greatest in which Christianity has existed, a prominent church historian told Baptist leaders in Atlanta.

Dr. Kenneth Scott Latourette of New Haven, Conn., emeritus professor of church history at Yale University and author of numerous books, including a seven volume history of the expansion of Christianity, gave four reasons why he considered the present age Christianity's greatest.

- 1) Christianity is more widely spread than any other religion has ever been.
- 2) Churches are more deeply rooted among more people than at any previous time.
- 3) Christians are feeling the way of coming together as never before, and "it is more than just the ecumenical movement."
- 4) The influence of Christ is spreading outside the Christian community.

Speaks to Superintendents
Latourette was speaking to state mission superintendents in their annual meeting at the Southern Baptist Home Mission Board.

Latourette's three lectures to the mission leaders were in the setting that Christianity is in a revolutionary age.

"Never before has all of mankind passed through as drastic a revolution as it is passing through today," he said. He pointed to the ways it touches all of life: Political,

communism, economic, knowledge, social, and religious.

He credited Western Christianity with giving birth to most of the revolutionary forces, and that much of the revolution has had its beginnings among protestant people.

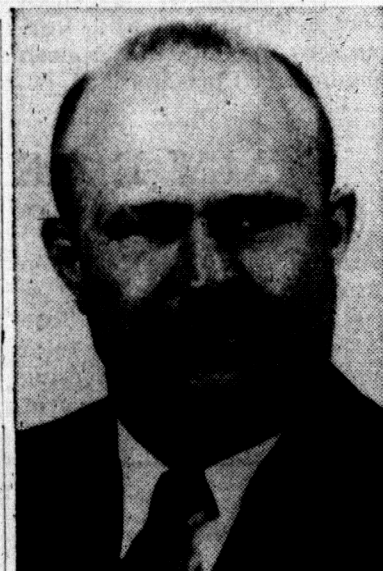
Latourette also discussed the revival of Roman Catholicism and protestantism during the past century.

Tylertown To Dedicate New Building

The new educational building at Tylertown Church will be dedicated February 5. Measuring 14,600 square feet and equipped with new furnishings throughout, the building cost \$160,000. Of this amount, the church now owes only \$135,000. (The church financed this program by selling bonds to their own members without the assistance of any bond company.)

Dr. Chester L. Quarles, Executive Secretary, Mississippi Baptist Convention Board, Jackson, will bring the dedication message at the morning worship service on February 5. Dr. James L. Sullivan, Executive Secretary, Baptist Sunday School Board, Nashville, will speak at the evening worship service on that date. Open House will be held from 2 until 5 p. m. The public is invited.

During the past three years the church has seen a consistent growth. In 1958 the budget was \$49,000 with \$51,000 received and \$3,580.24 given to the Lottie Moon Offering, 21 additions by baptism, 37 additions by letter. In 1960 the church budget was \$60,000, with \$68,396.72 received, and \$5,000 given to the Lottie Moon Offering, 24 additions by baptism and 49 additions by letter. The budget



REV. J. D. THOMPSON has been called as associate pastor of the Crestview Church, Petal. Married to the former Jessie Mae Roberts, he has three children. A ministerial student at William Carey College, he is a retired Navy veteran. Rev. B. W. Harmon is pastor at Crestview.

46 Receive Degrees At New Orleans Seminary

NEW ORLEANS, La. — The mid-term commencement address January 17 at New Orleans Seminary will be delivered by Dr. J. Ralph Noonkester, president of William Carey College, Hattiesburg, Mississippi.

Candidates for degrees and awards at the first commencement program of the academic year number 46.

Included in the group are three candidates for the doctor of theology degree; one, master of divinity with Greek and Hebrew; 14, bachelor of divinity; four, bachelor of theology; two, diploma in Christian theology; six, master of religious education; three, diploma in religious education; one, bachelor of church music; one, master of church music; and two, diploma in church music.

for 1961 is \$70,000. Rev. Robert H. Ledbetter is the pastor.

Church Music Workshop At Seminary

FORT WORTH — (BP) — Three nationally-known church music leaders will head the faculty of the annual Church Music Workshop at Southwestern Seminary here, Jan. 30—Feb. 4.

The five-day workshop will offer class instruction and clinics on children's choir direction, organ technique, and choral methods and techniques. Ministers of music from Baptist churches throughout the Southern Baptist Convention are expected to attend.

Heading the list of faculty members for the clinic include Lara Hoggard of Hemet, Calif., who is currently writing three books on the results of a four-year research project in adolescent choral problems; Donald McDonald, organist and faculty member of Westminster Choir College, Princeton, N. J.; and Mable Warkentin, graded choir teacher at Southern Seminary, Louisville, Ky.

Childress Moves Into Pastorium

Bethel Church, Sunflower County, ordained Bobby Fulham as a deacon on Sunday, January 1. Rev. Frank Childress, pastor, preached the ordination sermon. Homer Ballard led the ordination prayer. Other deacons taking part were W. D. Tharp, James Kirksey, and George McCain.

Pastor Childress has moved onto the church field, this being his first pastorate where the church owned a pastorium. The pastor's home was newly painted inside before Rev. and Mrs. Childress moved in. The couple have four children, Joyce, Jerry, Carolyn, and Joan.

